

State S. S. and B. Y. P. U. Convention, Kosciusko, March 12-14

# The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., FEB. 21, 1918.

NEW SERIES VOL. XX, NO. 8.

The Louisiana Masons have decided to carry no more liquor dealers. Now if the Catholics in Louisiana will do as well, the state will come into the dry column.

It is said that the Lieut. Gov. who presided over the Senate appointed only men on the committee to investigate the finances of Beauvoir who had voted against investigating it.

The legislative committee investigating the State Industrial School near Columbia expressed pleasure in the showing made by Prof. Jacobs, superintendent of the school.

Dr. W. J. Williamson, long time a prominent pastor in St. Louis, and now an evangelist, is assisting Pastor H. M. King in a meeting at the Second Church, Jackson, beginning last Sunday and to continue two weeks. The music is being led by Mr. W. P. Martin.

Dr. L. S. Rogers who retires in August from the superintendency of the State Charity Hospital has been appointed head of one of the government military hospitals. This is a good endorsement of his administration of his former service. He is none the worse for being a Baptist deacon.

The Christian Index of Georgia is the only one of our Southern Baptist papers which reports a balance to its credit on last year's business, so far as we have seen. This, its editor attributes to the voluntary assistance of pastors in increasing the circulation and prompt renewals by subscribers.

The Catholic party in the German parliament, known as Centrists constitute the most numerous factor in the body; the socialists coming second. More recently the radical socialists have grown in numbers and in boldness. They oppose all war credits and favor an end to the war. All Socialists of course are opposed to the monarchical form of government.

Brother Meek of the New Orleans Christian Advocate is treading on dangerous Baptist ground when he says of the Methodist General Conference—that it is the churches' servant and not its master. From him we learn that the joint commission of the Northern and Southern Methodists failed to agree on a report and will meet again on the tenth of April. He insists that the people shall be taken into the counsels of the commission and of the conferences.

Germany and Austria have made peace with the new Ukraine Republic formed out of a section of Russia, but they have been unable to induce the Russians to accept their terms. On this account it is said they will try to take Petrograd and the future is bad for all concerned unless it should be the Allies who may profit by the differences between Russia and Germany. The Germans seem willing to fight Russia that they may have access to the granaries of Ukraine.

Chancellor O. B. Taylor, of Jackson, has resigned from his office to accept the second vice-presidency of the Merchants Bank and Trust Co. of Jackson, to which his legal talents will be given. While still a young man, Judge Taylor has made an enviable reputation on the bench where he is said to have successfully handled more important litigation than any other two chancellors in the state. He is an alumnus of Mississippi College and deacon and Sunday school superintendent in First church.

Mr. W. J. Bryan, in referring to John D. Rockefeller, Jr.'s proposition for churches to give up baptism as a required condition of church membership, is moved to say this about "a certain rich young man": Judged by the world's standards the Master was very much in need of influential friends, and the rich young man gave a very plausible excuse for accepting him as a follower. For he had kept the commandments from his youth. He was, negatively speaking, quite an exemplary young man, but Christ could read his heart and discover his weak point. He put money first, and so, "went away sorrowing." He had "great possessions" and doubtless he had the social prominence that usually goes with great possessions, but Christ did not lower by a hair's breadth the requirements. He lost a follower who would not follow, but he built a church which will grow as long as those in authority have enough faith in their religion to refuse to surrender the moral integrity of the church to please those who want to convert it into a dormitory.

Washington wet and Washington dry shows this difference from 1916 to 1917, for the two months of November and December. The first year the city was wet in the next dry and had the following comparative figures: Arrests for assault in 1916 were 299, in 1917 were 153; for cruelty to animals in 1916 were 101, in 1917 were 58; for disorderly conduct in 1916 were 643, in 1917 were 241; for house breaking in 1916 were 106, in 1917 were 56. Thus prohibition reduced the crimes by half and so the cost of courts.

It seems to us that the Baptist papers are taking too seriously the suggestion of Mr. J. D. Rockefeller, Jr., that baptism be no longer a required condition of church membership. Not that any of them seem to agree with him; quite the contrary; no—but that the adoption of it would make a church cease to be a church. But for that reason it will pass harmless.

The death of Capt. Vernon Castle, whose real name was Blythe, at Ft. Worth last week, was a serious loss to the Aviation School. He was an instructor who had spent a year in air service in France, and was successful in his ventures against the enemy. He was born in England, but his home was in New York, while his service was with the Canadian Army.

The Education Secretary of Tennessee Baptists says the young preachers in one of their schools (They have three with ministerial students) baptized one-tenth of all who were baptized in the state last year and more than were baptized by all preachers in each of sixteen states. Surely schools like this are worth taking care of.

Editor Maiden of the Word and Way proposes that the Southern and Northern Baptists hold no conventions this year in order to give the money, usually thus expended, in support of Home and Foreign Missions. He prefaced his suggestion with the statement that he has little hope of its being acted upon.

It was a joy to have Dr. D. M. Dent of the Baptist Bible school call recently on his way to Monroe where he spent Sunday. He is busy and hopeful of the opening of the school in New Orleans the coming autumn.

The Baptist Witness of Florida, was taken over by the State Convention in their meeting in January.

Rev. A. D. Muse helped in a meeting in Man-nington, W. Va., said to be the best in the history of the church.

The churches which had union services during the winter in order to save fuel, can now proceed to unscramble the eggs.

Mr. Paul Powell, son of Dr. W. D. Powell, becomes Sunday School Secretary in Alabama. He has been tried out in Louisiana and Kentucky.

Rev. R. A. Eddleman expects to spend the summer in Mississippi and return to the Seminary in Louisville in the fall. He will be glad to hold meetings with those wishing his assistance.

Brother J. A. Powell of Pontotoc says every pastor ought to see to it that the Record goes into every home in his church if he wishes their sympathy and support in all kingdom work.

Good crowds and good interest encourage the new pastor at Biloxi, where summer and winter visitors make the field an important one. The church has made the pastor most glad with a pounding and are feeling out for a more adequate church building.

Brother B. W. Ashworth was overpaid by his churches last year. That is, they paid more than they promised; and his salary has been increased \$125.00 by Fairfield church in Jones county and Williamsburg in Covington county. Of course the outlook is good for this year.

The suggestion of the food administrator, if carried out, would not only help to win the war, but keep people's bodies and their pocket books in healthier condition. It is said that Mr. and Mrs. Hoover practice what they preach and are fatter and fairer than all the rest.

Dr. J. W. Bailey is the new president of Colorado Woman's College. The trustees are now raising \$100,000 for this new Baptist school, which has the endorsement of the Education Board of the Northern Baptists and is said, the foremost school for girls in the trans-Missouri section.

Peloubets Notes, \$1.25; Tarbells Guide, \$1.25, Arnolds Commentary, 60 c; Pocket Commentaries, 25c. These are the popular helps in the study of the Sunday school lesson for 1918. You can get them from the Baptist Record and your order will now be filled on the day it is received.

It is marvelous how people who love liquor or who profit by it can wiggle and worm. When we worked for local option or statutory prohibition in Mississippi, they said if we could only get national prohibition they would favor it. But now that we are working for national prohibition with good prospects of success, Ex-Senator Joe Bailey, of Texas, thinks it is purely a matter for the states. We shall see what we shall see.

We should be glad indeed if we had space to publish the appeals for Armenian and Syrian relief. Many are helping to save these starving people and much more help is needed or these poor people will perish the victims of Turkish cruelty. Our Sunday School Board loaned Rev. H. C. McGill for a while to this work and he has endeavored to enlist our Sunday schools for this humane work. You may send your contribution to the Baptist Sunday School Board at Nashville, Tenn., or to Cleveland H. Dodge, No. 1 Madison Ave., New York City, stating it is for Syrian relief.

## THE UMPIRE CHRIST.

(Rev. W. R. L. Smith, D. D.)

There never was as much confusion, hate, savagery and misery as is now turned loose on the earth. A war ancient heathenism and inhumanity imperils our civilization, and the nations suffer in pools of blood. Triumphant, he sows lands and seas with murder, and stabs the human heart with unnumbered pangs. It is humanity's disgrace. Is there no hope? "He maketh wars to cease," sounds like mockery in this time of universal pain and anguish. Where is the God of peace? Where is He who claimed all authority on earth and published peace and good will among men? Is his seat of power usurped by divine right, Kings and the demons of brutality and crime? We are in the most calamitous time in human history and God must stand aghast at the flaming billows of ruin. He is almighty; why does not He stop this war? Why does not the Umpire Christ compose the quarrels of men and bring in His Kingdom of peace and good will?

That is precisely the work He has been doing, and is still doing. We must take His point of view and understand His method. Let us not fall into the old Jewish error of a worldly Messiah, who should rule the earth by physical power? He spurned the thought of being a mighty Jewish Caesar, and claimed to be Lord of men's souls. His high throne is spiritual and He will rule in human hearts by the supply of His own heavenly thoughts, and motives. His plan of abolishing war involves the slow process of winning people to acceptance of His mind and spirit. His wisdom sees that as the only profound and effectual way of healing the jars and discords of the world. The blessed Umpire grasps the fundamental things. Like a good physician, He probes to the roots of disease and kills the germs of evil. That is a slow way to end wars. Yes, but it is the only way. The race of men are shut up to the method of the universal Christ, if they would escape the bloody horrors of battle. Let us not grope blindly, nor wring our hands and wail, sending up half reproachful thoughts, while we ask: Why does He not end this cruel war? Let us be intelligent and practical in our Christian faith. He is absolutely the only hope of this poor smitten and tormented world. Not a man on earth is as deeply interested in a secure and stable peace as our pitying and loving Master. To that very end, this day, He is directing all the energies of His sovereign grace. Through the din of the strife comes His sweet voice saying: "Come unto me all ye that are weary and heavy laden, and I will give you rest." We treat these words as rhetoric, but they are sublime and literal truth. Why does He not end this war? I can fancy him asking: Why will not blind and suffering men let me end this war?

I want you to look with me at two of His comprehensive methods. First, He will take away the sin of the world. Analyze this complex day's mass into its elements. The pride in our hearts is one, the cure of it is the humbleness of his own. Our envy is another, our jealousy is yet another. Against

these, He holds up His own generosity and nobleness. Our hatred is a deadly sin; He uproots it with His love. Our evils of injustice and wrong, He rebukes with a divine example of doing good. Our narrow and selfishness He destroys in a sublime sacrifice of Himself. Our fatal unbelief He takes away by a steadfast trust in God. Says, He to sinful men: "Come follow me, walk in my light, live my life. I in you and you in me." Thus He takes away the disease of sin. Thus He draws men up into His Heavenly attitude, where wars become impossible. Thus is He the Prince of Peace. Thus He umpires the wranglings and the strifes of men.

His second method is this, that you may live more abundantly. Neither is this speech a mere roseate mist of words, but practical and matter of fact to the last degree. Christianity commits us to a growing life, and conversion is only the beginning. Analyze a little. Your faith is an element of life, and He desires that it may increase. So is your honesty; add to it more honesty. So is your courage; let it grow. So are your kindness and justice; let them grow. So are your unselfishness and love, let them deepen to the perfect day. Press on to manhood in Christ; strive to enter complete moral resemblance to Him. This is the more abundant life, and no scheme of human betterment was ever more rational or intensely practical.

He maketh wars to cease by taking away sin, and introducing us into a divine growing, abundant life. He has no other way. When President Wilson states the terms of peace, all the world understands. When Christ states the terms of a lasting peace on earth, why should any man misunderstand? He is so plain and explicit, that it is impossible to mistake Him. Now just so long as rulers and people despise the Umpire's terms, so long are they headed to wars hell of cruelty and desolation. It is as true as God's existence, that the disputes of this world have got to be settled by Jesus Christ, or they will never be settled. It is just as certain that wars are never going to cease, until the nations learn to submit meekly to the decisions of our great Umpire. All this troubled world ought to hear His terms. Those who have the message ought to send it promptly to the people in darkness who have it not. Go into the uttermost parts of the earth and tell the good news.

## EMERGENCY BAND.

This movement has been presented to very few churches in Mississippi prior to Feb. 3rd; it is hoped that those churches that did not observe Feb. 3rd as Emergency Day will take this matter up at an early date. Clinton reports thirteen members, or three more than the apportionment Columbia reached her apportionment. Prof. B. G. Lowrey sends fine reports from Pickens and Shelby. Any church or member that may be interested in this Band is requested to write for leaflets and pledge cards, if these have not already been provided.

So far about \$4,000 of the \$6,000 needed for the Boys' Academy at Fukuoka, Japan, has been received, of this amount Mississippi has furnished \$115.

Mississippi has been asked for only 650 of these men; a little hearty effort will easily secure this number. The next call will probably be made in the spring to help the Home Board in paying the expense of religious work among the soldiers. Who is not glad of the opportunity to pay an extra \$5 to help such a worthy cause? Those who have contributed to the Boys' Academy in Japan will not be included in this second call.

J. T. HENDERSON.

General Secretary.

Knoxville, Tenn., Feb. 6, 1918.

## STUDIES IN EPHESIANS.

## Section II. Eph. 1:15-21.

Paul's Thanksgiving and first great prayer for the Ephesians.

(Study with open Bible.)

W. A. Sullivan.

1. How often did Paul thank God for the Ephesians?

Ans: He did so without ceasing.

2. In what two things about the Ephesians did Paul thank God?

Ans. Their love for one another and their faith in the Lord Jesus Christ.

3. To whom did Paul pray?

Ans. Not to the Son; not to the Holy Spirit, but to God the Father.

4. Was Paul's prayer related to the Lord Jesus Christ?

Ans. Yes, he prayed to the "God of our Lord Jesus Christ, the Father of glory."

5. What did Paul pray that God would give the Ephesians?

Ans. Not good health, material prosperity, etc., for which we usually pray, but he prayed that God would give them "a spirit of wisdom and revelation in the knowledge of him, and that the eyes of their hearts might be enlightened."

6. This was a prayer that they might be illuminated. What is the difference between (a) revelation, (b) inspiration, (c) illumination?

Ans. Revelation discovers that which we could not otherwise know. Inspiration infallibly records that which has been revealed. Illumination enables us to understand that which has been revealed and inspired.—Dr. B. H. Carroll.

7. What three things did Paul pray that the Ephesians know?

Ans. (a) "What is the hope of his calling." (b) "The riches of the glory of His inheritance in the saints." (c) "The exceeding greatness of His power toward us who believe."

8. What is the meaning of "The hope of His calling?"

Ans. The highest degree of assurance of ultimate sanctification and glorification. God called His people with a holy and effectual calling. "Whom he foreordained them He also called." Rom. 8:30. In Romans 8:29-30 we find, "For whom He foreknew He also foreordained \* \* \* and called them he also justified \* \* \* whom He justified them he also glorified." Here we see that the justification and glorification of the children of God is founded upon God's calling (electing) them. Moreover, the calling

of the children of God is grounded on God's foreordination which is further grounded in God's foreknowledge of all things. The assurance that one has passed from death unto life; that God is able and will surely keep that soul which is committed unto Him in the name of His Son; that no one shall ever be able to pluck the redeemed soul out of the hand of God; that the Spirit, soul and body shall be preserved entire, without blame at the coming of the Lord Jesus Christ—his assurance based upon the truth that "God called His people with a holy and effectual calling"—is the "Hope of His calling" which the apostle prayed the Ephesians might know.

9. What is the meaning of "the riches of the glory of His inheritance in the saints." v. 18?

Ans. The realization of God's miracle of saving grace wrought in the life of the soul redeemed by the blood of Jesus Christ, purified, sanctified, kept by the power of God through faith, presented finally without spot or blemish before the glory of God will manifest the riches of the glory of his inheritance in the saints.

10. What great event is cited as a demonstration of his power toward us who believe, v. 20?

Ans. The resurrection, exaltation, coronation and glorification of Christ.

## Budget Laymen Department

N. T. TULL, *Superintendent*

### Scriptural Standards.

We are not given a scriptural method of giving in the Bible, that is uniform and unchanging in its operation, but we are given a scriptural standard. The scriptural standard of giving is the tithe. The method that is most conducive to tithing is the most "scriptural," as a method. The budget method is conducive to tithing in that it provides for the equitable distribution of the tithe when it comes into the store house. The old method does not provide for the distribution of the money, given through the church, according to any just and fair apportionment.

If a person is going to tithe intelligently he must either make up his own budget to start with, or his church must make it up for him. When a church carefully and prayerfully makes up and adopts a budget, it can then say to its members, "Bring ye the whole tithe into the storehouse," and can assure them that it will be distributed to every cause "according as every one has need."

I believe no one will deny that it is the function of the church to administer the funds that come into its treasury for the support of the Lord's work. If it hasn't this right, then the financial work of the kingdom is not a matter for the churches to direct. As Baptists, we certainly hold that all the work of the Lord can best be done under church direction. By use of the budget plan the church can assume its just right to administer the funds coming into its treasury through the plan, and at the same time serve

notice on each member beforehand just how and in what proportion his money will be distributed to the various causes supported by the church. When Barnabas and the other disciples brought their money and laid it at the apostles' feet for distribution, they were recognizing the right of the church to administer the funds.

In the old way of giving we have not only encouraged our people to give to men and their special appeals instead of to God and His cause, but we have left it up to every man to administer the money he gives by designating the object to which it must go. We must teach our people, through our method of appeal and our method of giving, that every agency through which we proclaim Christ to the world and extend His benefits to mankind should have and must have adequate, systematic and impartial support.

The budget plan is operating through a practical method towards a scriptural standard. Until we can bring our people to the support of God's work as a matter of duty, and not from impulse or high pressure, we cannot expect to do more than play at the matter. We must teach them that they sustain a financial obligation to God as is measured by the tithe as a minimum standard. It is left to the devices of men to work out methods, but God has fixed the standard.

"Is it lawful to give tribute unto Caesar, or not? Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." The Red Cross, the Liberty Bonds, the Thrift Stamps; all these must have our support. But the tithe is the Lord's. "It is holy unto the Lord." Let us not get our obligations to our country confused with our obligation to God.

"God's Plan of Financing His Kingdom" is a sermon in tract form by Dr. C. C. Pugh, of Hazlehurst. If it had been a sermon on the budget it could not have taught the fundamentals of the budget plan more clearly.

The success of the budget plan is going to hinge on the matter of detail. Will the pastors, churches, and church officials give enough attention to the detail operation of the plan? We have done things in a slipshod way so long. But isn't it time we should put some of the same system and order into God's business that we put into our own?

Mississippi Baptists are doing some fundamental thinking and teaching on the great subject of kingdom finance. It is bound to take root and bear fruit in the days to come.

If your church neglects the monthly remittance to the Board office, you fail in the main feature of the whole plan. The plan provides for putting money where it is needed when it is needed. It is needed every month.

If the Baptists of the South were all tithing we would give \$81,000,000.00 annually. Compare that with what we do give.

## Education Commission

### Question:

Is it proper to say, "I promise to pay \$5.00 per annum for five years to Mississippi College," and then afterwards make investments, promising to pay a stated sum annually to a bank, meet this promise promptly, but ignore those made to Colleges? An editorial might be helpful. The editor of the Record meets his promises to the Lord's work before notes fall due. Let no one be bashful.

Did last week's statement of the amount we owe on our colleges frighten you? If so, you are not the kind to make a Baptist. The beginning of the gospel of Christ was heralded by one who was not afraid. Face big jobs.

All interest due, and \$5,500.00 of the principle has been paid during the last month and a half. Give us half a chance and we will win in this educational work. There is enough praying to win.

A soldier boy in Camp Beauregard sent a check last week to cover the remainder of his subscription to the Colleges, and a still larger cash contribution, saying, "Use this additional amount as you see best. God bless the Colleges."

Who is going to give moral instruction to our youth? The schools which are supported by public taxation are not. Commissioner of Education, P. P. Claxton, says that our government has scarcely addressed itself to the great problem of the moral development of the citizenship. These schools cannot do this because of the exclusion of the Bible from the educational system. Morals must rest on religion; and that religion, to produce healthy morals, must grow out of a true knowledge of the Bible. Schools supported by public taxation were not established to develop the spiritual life. They are doing their work. Let us do ours.

We should think in larger terms. What is best for Mississippi educationally should be our concern. In our school work let's have no North, South, East or West—but Mississippi. The man who corners on a part of the state is too little for Mississippi. We will let him get a call to some other place. When we are educated the world will be our field.

Let us get out of debt.

"If any man would come after me, let him say 'no' to himself, and nail it to the Cross daily and follow me."

These two persons, self and Jesus are placed here in sharp contrast. Either we must "love the one and hate the other, or we must hate the one and love the other."

There is an uncompromising antagonism between them.

"He doeth according to His will in the armies of heaven and among the inhabitants of the earth, and who shall stay His hand or say unto him, what doest thou?"

# The Baptist Record

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inserted free; all over these amounts will cost one cent per  
word, which must accompany the notice.

## EDITORIAL.

### HE MAKETH WARS TO CEASE.

We confess that this once puzzled us, for it did not appear that wars had ever ceased for long at a time, and of recent years instead of ceasing they seemed to be multiplying. The present condition of the world seemed to indicate according to the first interpretation of the passage that God had in some way lost control. However, when conditions seem to contradict the scriptures it is well to go back and re-examine the scripture and rectify the interpretation. This we did, and hence this article.

It seems now plain that the prophet did not mean that God was opposed to any war or that He worked to prevent their coming or that He was opposed to the continuance of any hostilities, else He must have greatly changed since the days of Moses, or Joshua, or David. War both political and spiritual, literal and figurative is constant in the Bible and in all history. The gates to the temple of Janu rarely indicated in Rome that the world was at peace; and the din of battle is seldom hushed from Genesis to Revelation. Not that peace is not desirable and that war is to be always deplored. Isaiah looked forward to the time when swords should be made into plow shares and spears into pruning hooks. The Son of Man is the Prince of Peace, and the hearts of Christians sigh for the time when there shall be no more war. But certain it is that God has not yet made wars to cease.

A slight turning of the prism or the dew drop sometimes changes the green light to red and so a slight change of accent or in point of view gives a wholly different meaning to a passage of scripture. And so with this passage, if we read "It is He that maketh wars to cease." Or without changing the words at all, you may put the proper emphasis on the first word "He maketh wars to cease." This puts a new and hopeful element into the statement. If we weary of war, if we long for peace, if we seek by diplomacy or by equipping great armies and pressing hard the battle, to hasten the day when peace shall come, let us remember that "It is He who maketh wars to cease." All proper means available to us should be used to secure peace, but after all is done we are still dependent on the finger of God to direct events so as to bring peace. The right sort of prayer can do more to secure it than great armaments and fine diplomacy.

## THE BAPTIST RECORD

Thursday, February 21, 1918

God will have the final word in it all. Events in this present war have shown how all calculations may be upset by an unexpected turn of events or change of conditions. One after another the kaleidoscopic changes have come and most of them have seemed to prolong the war, and increase the difficulties of securing peace. It may be that we have tried to accomplish our purpose without inquiring of God. We have repeated the offense of Saul and are in danger of becoming like him when the Lord answered him not.

If it is God who maketh wars to cease we may be sure that he will not bring it to a conclusion until His purpose is accomplished by it and a righteous peace shall result. These two things must be fulfilled if God is the one who controls the progress and directs the conclusion of war. It must be a peace based on justice and righteousness. To permit the triumph of a nation which ignores treaties and disregards the rights of all men whether belligerents or not, which condones and practices the murder of helpless women and children, which enslaves men because they dared to protect their homes, which permits commercial greed and political ambition to trample upon every principle of human rights; to allow the triumph of such as this to deny to God the privilege of bringing hostilities to a conclusion and turn over to the powers of hell the authority to settle accounts according to its own lust.

But there is another condition which must be fulfilled in making peace, which affects us more closely than the rebuking of national breach of faith. God's purpose, as we believe, will not be fulfilled in this war until the hearts of the people are turned to him and they have been saved from slavery to the flesh and the world. We have looked in vain for the putting away of self indulgence, self-seeking and pleasure seeking and money making. We have seen no reduction in luxurious living, in expensive clothes or abandonment of worldly amusements. Men are as eager for money making and more than before the war began. Women are as lavish in dress and we have heard of no play house going out of business, nor any business failing which ministered to luxury. Those who work for missions and education are burdened with anxiety, but bank accounts are climbing and all business as usual. Now when we can turn to the Lord and take hold of His business and make that our business, the war will have accomplished its purpose and the Lord will bring it to a close.

### THE CRISIS.

Of course there are a good many of them and we hear a great deal about them, many of which turn out to be small affairs. But there seems to be one pending, which in the next sixty days will affect the whole world most seriously. We are not a good prophet, nor much of a guesser, and we are not giving an individual judgment in this case, but there is a general feeling among all people who watch the course of events that some decisive move will be made in the world-war in the early spring which may settle the questions at issue for weal or woe for our genera-

tion and maybe for many generations to come. The young men from this country are being hastened to the front and all preparation possible is being made for the short time which is given in which to do it. Greater vigilance and activity are evident in France and on all battle fronts, and men's faces and minds are made more tense to bear the strain that is coming. About these things there is no doubt or question. What the issue shall be is with God, and is known to no man. We have reason to be hopeful but the victory is not ours yet, and there is no place for ease or careless confidence. Millions of men are facing one another along hundreds of miles of battle front. The world has never, never, seen anything like it and the issues of it are second to no material conflict which the world ever saw. Oh, it may be that Jesus will come soon and end it all and make all His people see eye to eye and put away strife and hate. But no man knows the time of His coming. We are to be ready for that or ready to continue the fight.

But the purpose of this word is not to prophesy or to interpret the future. It is the humble desire of the writer to plead with men and women to pray. God holds the future in His hands. He has the deciding of all issues. He is the God of Battles. He ruleth among the armies of men and in the embattled hosts of heaven. We must know our dependence upon Him. We must recognize His will and power to decide in these fearful times. We must not be ashamed to own Him as King of kings and Lord of lords. We must cry mightily to Him for help in this time of need. It is not sufficient to put our trust in numbers, in resources, in equipment, nor even in the justice of our cause. All these are not to be despised, but God worketh all things after the counsel of His own will. He has a purpose in permitting wrong to exist and sometimes temporarily to triumph. When His purpose is accomplished, He will cut it short in righteousness. One purpose of suffering even injustice and oppression is that His people may be led to cry to Him and return to Him. This happened often to His people of Israel and when they returned to Him He delivered them. Why may we not turn to Him now? Why should we wait to be disappointed and afflicted? Why may not His goodness lead us to flee for refuge in this time of peril.

### A PROGRAM OF WORK.

Without making any effort to locate the responsibility for it, attention is called to the fact that a great many pastors seem to have no program of work for their churches, no definite task to which they set themselves and no special provision for accomplishing it. This is true of no particular class of preachers but of many in all kinds of fields, whether country or town or city, whether the pastor is a college and seminary graduate or whether he was deprived of this helpful preparation. One who was both a college and seminary man acknowledges that in his first pastorate and possibly in more than one his conception of his work was to prepare the best sermons he could and deliver them in the best way he could and leave the conse-

## State S. S. and B. Y. P. U. Convention, Kosciusko, March 12-14

quences to God and the people. This is all very good as far as it goes and absolutely necessary as a part of the Lord's work, but it will only grow good sized babies, who will remain babies all their lives. At least it will result in only a partial development of the individual members of the church, and will awaken no church consciousness or denominational consciousness, and results in weakness and flabbiness. There are other kinds of flabbiness beside the doctrinal variety.

If a church or its membership is to be developed into real men and women they must have a task and get under it. A worthy undertaking is a great anchor against drifting and a great muscle builder. It is about this work of ministering that Paul is speaking when he says it will result in coming to the unity of faith and unto a full grown man that we may be no longer children, tossed about by every wind of doctrine. A church cannot long remain orthodox in faith and idle in its habits or indifferent to the Lord's work. But the carrying out of the work of Christ will keep men true to the word of Christ. Many boys go to ruin from sheer idleness; many churches become lifeless, except for church troubles, from mere aimlessness and inactivity. Many are dying a death by degrees because they have no great objective, no concern for anything outside themselves. Their reason for existence has ended and their life will end too.

Now the cure for this is a definite program of work. Let the pastor and church lay out the work for the year, including what they hope to accomplish in their own community and the amount of work the church should undertake for those outside their own neighborhood, and address themselves earnestly and systematically to it. This is made practicable and comparatively easy by joining with other churches in supporting the organized work of missions, education and benevolence. It is even made easier by the present helpful arrangement of the State Convention by which all the work Mississippi Baptists are doing is budgeted, that is put in one program and each church is asked to become responsible for a definite amount of it. This is not thrust upon any body, but is an invitation to co-operate and a plan of work to which all may agree without any serious inconvenience. But whether you adopt this plan or not you will never do much and never get a church to do much unless you have a program of work.

### LINE OF LEAST RESISTANCE.

The line of least resistance is the course usually pursued by things and people without a will. Natural forces all work according to this rule. Even the cataract of Niagara and the swift lightning follow the path of least resistance. You have seen the flash of lightning make its way like a wiggling worm through the clouds. The explanation given is that even with such terrific force as it possesses, so that the strongest stand in awe of it, yet it turns aside again and again in its course to avoid the opposition caused by the

air which it condenses and which resists it in its progress.

But this is a will-less force which follows the line of least resistance. This explains why all creeks and rivers are crooked, and perhaps why some people are like creeks and rivers. Man was not made that way. He was made in the image of God, with personality and will and moral and spiritual initiative. For this reason he was given dominion, power over all the rest that God had made. If creeks were crooked, he could dig a straight ditch. If the forces of evil opposed his way he could as Paul says "cut a straight course" (not "rightly dividing") in the word of God. Even "sin shall not have dominion over you." It is pitiful how in spite of this heavenly endowment, so many people are drifting with the current, unconscious of their lofty heritage of godlike choice and decision. Not all are as bad as Mr. Micawber "waiting for something to turn up," but many accept a situation as inevitable or even providential, where it is meant to put them to the test of ability to change things and set them right. Laziness of body or mind is almost a capital offense. It is the purpose of the gospel and the business of the preacher to awaken the will and put it into action. It is this that sounds in the voice of Moses and Joshua. I set before you life and death; choose life." It is this which sounds like a rifle crack in the message of Elijah, "choose ye this day whom ye will serve; if Jehovah be God, follow Him. if Baal be god, follow him. How long dandle ye between two opinions?"

It is not only in the beginning of the Christian life, but in all its subsequent progress that the will is called upon to make a path for itself. You don't have to wait for somebody to push you along or for circumstances to decide duties for you or to force you along the path of duty. We can work out our salvation, and must, for it is God that worketh in us to will and to do. Even prayer can be abused into waiting for God to decide and to do everything for us. The best answer to prayer is a summon to advance, to do something ourselves. Moses learned this early on the march when in answer to his petition the answer came, "Why cryest thou unto me? speak unto the children of Israel that they go forward." The hardest road is sometimes the only right road. The straight road is always the right way.

One of the best features of the proposed course of training in the Bible school in New Orleans is the department for helping deacons to a better appreciation of and preparation for their work. It will be a short course which many need and will be grateful for. The churches generally would do well to pay the expense of a deacon that he may come back to them as an inspiration and motive power in every denominational enterprise and church obligation.

Rev. J. H. Newton writes that the state convention minutes give the statistics of the W. M. U. of Columbus Association instead of those from the churches as a whole. The total of contributions for all objects was \$723,044, of which \$8,075 were for missions, education and benevolence.

Dr. Allen Fort, pastor of First Church, Nashville, has entered army Y. M. C. A. work.

Louisville churches having subscribed the amount asked of them for a Baptist Hospital, a campaign will be launched the first of May to cover the whole state.

Bro. J. F. Measells writes that there is a probability that the Tuberculosis Sanatorium authorized by the Southern Baptist Convention will be located in the town where he is pastor, Las Cruces, New Mexico.

Dr. P. E. Burroughs of the Sunday School Board at Nashville, has issued a pamphlet entitled, "A Unique Plan for Financing New Church Buildings in War Times." You may get it and other information from him.

On February 15th the sale of war savings stamps passed the fifty million dollar mark. This is one indication of patriotism which also shows a healthy disposition to save. We have had a long period of wasting and we need an education in saving and thrift.

Rev. A. R. Willet, recently pastor of First Church, Baker, Oregon, has located at West Point. Those who know him say he is a fine preacher and would do good work in churches needing his service as pastor.

The following is from the Biblical Recorder of North Carolina, whose words we endorse. The same thing happened in the capital of Mississippi, only it was not at the Governor's Mansion, but at a hotel: "In the capital of North Carolina on last Saturday there was given at the Governor's Mansion a ball for the benefit of the children of France. Handsomely dressed men and women, to the strains of an orchestra, engaged in the giddy dance until the clock struck twelve. There was a marked contrast between the festivity in the dance hall and the half-naked, starving children, for whose benefit this ball was conducted, and mark you, this was in the name of the Cross of Christ, the Cross on which the world's supreme sacrifice was made! We do not believe this war will end so long as this is the attitude of our people. It may be that before the terrible carnage is over some nation will be having entertainments to send bread to the starving children of America, if, perchance, there should be a nation left which has a crust to send. Christian mothers who have sons across the sea should pray most earnestly that the hearts of our people may be turned to Him who 'maketh wars to cease,' and who said, 'Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth.'

One of the most solemnly funny things we have seen for a while was an old maid school teacher on the school yard teaching some small boys and girls how to play. With rigid and semi-severe face and authoritative manner she was placing them in line and directing their serious efforts at gaiety. They were trying to be happy and obedient, but evidently were conscious of the tether. We asked another lady teacher why "this thyness" and were informed that it was because of the disposition among the girls especially to "sit around." What is the matter with us anyway that there is no more spontaneous frolicsomeness in children? Even the Negroes do not laugh as loud as they once did. If it is not a pathological condition, it is at least a pathetic one. It is time for the sociological congresses and the psychological experts to tell us the reason why childhood has flown and the tots can't abandon themselves to play any more. Somebody ought to show these youngsters how to play "hot ball," or "bull pen," or "cat," or "base," or "hide and spy," better known as "Hi spy" or "I spy;" or the girls that "sit around" must at least play "mumble peg." Surely "there has passed away a glory from the earth" if we have to be solemnly instructed how to amuse ourselves.

## Mississippi Woman's Missionary Union Page

MRS. H. M. KING, Editor, Jackson.  
 MISS M. H. LACKEY, Cor. Sec. Treas., Jackson.  
 MISS M. W. RATLIFF, College Correspondent, Raymond.  
 MRS. C. C. LONGEST, Building & Loan Fund, Oxford.  
 MRS. J. L. JOHNSON, JR., State Trustee, Training School, Hattiesburg.  
 MRS. J. P. PERSON KENT, Personal Service Leader, Forest.

## Central Committee.

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 Other Members: Mrs. J. L. Johnson, Jr., Mrs. L. M. Hobbs, Brookhaven; Mrs. L. P. Trotter, Shaw; Mrs. Wm. Jones, Baldwin; Mrs. McDonald Watkins, Natchez; Mrs. C. C. Longest, Oxford; Mesdames A. H. Longino, P. B. Bridges, W. A. Borum, Jackson; Mrs. Nell V. Bullock, Meridian.  
 Recording Secretary, Mrs. Rhoda Enochs, Jackson.

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Mrs. M. M. Lackey.

"The entrance of Thy word giveth light."

Believing this passage of Scripture as we do, let us keep it constantly before us throughout the Week of Prayer while we are praying for our workers in the Homeland and our boys in the camps and battle fields.

Before this issue of the Record reaches you Miss Mallory will be at work in the state assisting us with our Building and Loan Fund. We do trust that many of the sisters are taking advantage of this occasion to hear her for that insures to each one a blessing from her consecrated love.

According to our custom we hereby place our first call for delegates to the W. M. U. Auxiliary to the Southern Baptist Convention which meets in Hot Springs in May. It is doubtless thoroughly understood that each State is entitled to 25 delegates.

The paragraph below is clipped from Miss Dixon's report to the W. M. U. Executive committee at Baltimore. It will be of special interest to us to know in the beginning of our Week of Prayer for Home Missions.

It would take pages to begin to tell about my visit to our Indian work. I had two delightful days with Miss Jayne in her home. attended the prayer meeting in the little church where I had the novel experience of speaking through the interpreter. The next day there was an all day missionary meeting well attended by the Indian women and the babies. The church at Pawnee was one of the few churches on the honor roll in the state. In the evening I went with Miss Jayne to the government school where once a week she teaches the children there. They had a surprise for her, for while she had been away they had learned the names of all the books of the Old Testament and knew how to spell them too. A very interesting part of my stay in Pawnee was seeing an Indian mud lodge. Saturday Miss Jayne and I went to the great Indian school at Chilocco, the best equipped industrial school I have ever seen. The government gives each denomination the right to teach the studies preferring their denomination for two hours a week. This was Mr. Hamilton's Sunday to hold the Baptist services. The results of the Baptist mission work are very evident, for so many students are Baptists

that not even the Association room could seat them all and chairs had to be brought in. At the morning service 18 students were received into membership. That evening 15 of them drove six miles to the nearest town to be baptized. It was really beautiful at the school to see the pleasure and love with which many of the students greeted Miss Jayne. It showed of what value her work has been.

February 9, 1918.

Dear Friend:

The announcement has been officially made that the Southern Baptist Convention will meet in annual session in May at Hot Springs, Arkansas, just as was planned at the New Orleans session. The large and earnest state meetings last fall convinced us that in spite of the war the Christian forces wish to meet in annual conference. You also know that many women are traveling all over the United States to see their sons in camps. How I do hope that we can convince our Southern Baptist women to journey in May to Hot Springs to plan for the spiritual welfare not only of their own sons but for that of the sons and daughters of mothers all over the world.

Before ever the army began to talk about "a drive altogether" our Union had, as its ideal, co-operation, "laborers together with God." On the threshold of the last quarter of the Convention year, we need truly to keep our ideal in clear, selfless vision to the end that we may complete all that is asked of us. Each state knows its own financial, enlistment, study and personal service aims. How wonderful it will be if each state can report at Hot Springs the reaching of all of them even as so many states reported in the fall that they had gone "over the top" in their state's aims! You will urge your state to do this, I know.

Your friend,

KATHLEEN MALLORY.

## Training School.

December and January at the Training School have been busy, strenuous, frigid months but full of blessedness. In the midst of the most severe weather known in this region for fifty years, our beautiful home for the most part like summer land, we are groaning over fuel bills; coal more than four times the cost of the three previous years. Our good friends the Mahans and Gatliffs, coal men of Eastern Kentucky are doing their best for us, and we hope to tide over without a deficit.

The building is completed except for the elevator, the only serious trouble in all the building operations. Our lawyer, Merit Oneal, has taken that in charge and we hope it will be adjusted soon.

The chapel is a thing of beauty, with the lovely picture of Miss Heck bringing a heavenly radiance into the hearts of the students who morning and evening renew there their allegiance to the Master whom she loved and served.

The two infirmaries are 'acting well their part'—as the German measles has called our isolation ward into use. This is the gift of Mrs. E. G. Gyde, of Missouri, about two

months before she went to her Heavenly home she sent \$2,000 to be used for this purpose, the largest single gift the school has had.

Mrs. Lowndes writes encouragingly of the financial situation, if the subscribers, states and individuals can promptly meet their pledges, otherwise we must pay interest on the debt.

Scholarships for the most part are being promptly met by the states. I would be glad to have each trustee see if her state is up on that matter as the students are embarrassed if their promised funds fail to come and the management here needs every penny promptly paid in this time of stress and strain.

Mrs. J. W. Ford, of New Orleans, has given a scholarship for three years in honor of her mother. Mrs. W. S. Penick and Dr. and Mrs. A. T. Robertson have given one for four years in memory of their daughter, Charlotte, who was to enter the school.

The spirit of the school seems fine. Our principal, Mrs. Maude R. McLure, is brave and cheerful in spite of the tug on her heart strings because of the one son "somewhere in France."

A knitting unit has been formed among the students and faculty and many useful garments have been turned in to the Red Cross.

The school sends greetings and gratitude to the women who specifically stand for it in the states.

Cordially,

MRS. GEO. B. EAGER.

## Building and Loan Fund Mississippi Memorials

Mormon Hall .....	\$500.00
Mr. and Mrs. Luther Rice Reins ....	500.00
Mrs. J. L. Johnson .....	500.00
"Parents" by Daughter .....	500.00
Mr. T. C. Lowrey .....	500.00
First Cen. Committee .....	500.00
Dr. J. T. Shipman .....	500.00

The heart of our Church Building and Loan Fund lady (Mrs. Longest), was made happy this week by the splendid gift from the W. M. Society of Blue Mountain of a five hundred dollar memorial to Mr. T. C. Lowrey. Sisters, how are your societies coming in with your pledges, made at Belhaven, to this fund? Who will be the next to report a gift?

## Personal Service Report For First Quarter Harris Circle.

This quarter four preacher boys were supplied with packets of leaflets on missions, soul winning, deepening of the Christian life, booklets and periodicals, such as "The S. S. Times," Baptist Record, aBpsit Worlds, Baptist New Mexican, Home and Foreign Fields, Royal Service and others.

Three New Testaments and ten copies of John's Gospel were sent to a Mountain Mission School in Kentucky.

Two boxes filled with appropriate leaflets, and having on first side "TAKE ONE," were placed at the depot on the walls of each of the waiting rooms.

Twelve table napkins and fourteen hand

towels were prepared for the Baptist Hospital.

Financial report for quarter:

Church Building Loan Fund .....	\$12.00
Chinese Bible Women .....	6.00
Native Chinese Missionary .....	5.75
Aged Ministers .....	3.00
Mary Gold Memorial .....	5.00
Native Chinese Teacher, Saam Koo..	15.50
Home uses .....	3.00

Total .....

MRS. L. R. CLARK, Treasurer.

CLARKE MEMORIAL COLLEGE.

Having signified to the trustees my purpose to resign the presidency of the college at the close of this session, I want to say a few things concerning the work.

First. Why I resign. When I was offered the place I told the trustees I was not a school man. It has been twenty years since I have been connected with a school either as pupil or teacher, except the time spent in the Seminary. I am not equipped to so give my time to the work as to demand a support for my services. I can not make a living at something else and do the work here as it needs to be done. I believe that a school man, one who is in touch with school affairs, and has experience, could come here and make a living out of the work and at the same time make his life count for much.

Second. The school deserves to live. The work it is doing is necessary, especially in this section of the state. Besides this, as I have often said, our ministerial students are getting a training here they could not get elsewhere and at the same time are serving the Master's cause to advantage.

Third. The attitude of the people of Newton. I want to bear testimony to the co-operation and helpfulness of the Newton people. With no rich people here they have given much and are still giving to the institution. Although the merchants have accounts against the college of many years standing, they are willing and ready to serve us. There have been a goodly number of local students each year, and these have been among the best students of the school. The church has furnished their pastor as president or teacher for more than half the time of the existence of the school. Surely this speaks well for the Newton people.

Some Suggestions.

These war times call for re-adjustments and I venture two or three suggestions. I might be well to have Mississippi College put in a Preparatory Department for the period of the war and let this school be closed for a while.

Inasmuch as our girls need educating and the Woman's College is overcrowded, would it not be well to make this a distinctly Girls' School for the period of the war and so adjust the curriculums that they might be parts of the same institution? We have good buildings here and a good territory to draw from. If the school could just have the right kind of denominational backing we could make this school count for much good in that way.

Whatever is done with this institution Baptists need to awaken to the need of Christian Education and send their sons and daughters to Christian schools rather than to County Agricultural High Schools and State Institutions. I am not opposed to such institutions, I just mean to say we need to realize that Christian Schools are better.

Pleading with you to pray that God's will be done in this matter, I am

Yours in the work,

BRYAN SIMMONS.

A STATEMENT BY THE THE COMMISSION ON MINISTERIAL RELIEF.

The Commission on Ministerial Relief appointed at the last session of the Southern Baptist Convention, is ready to submit to the denomination the results of its labors. It has succeeded in formulating a plan, copies of which are now ready for distribution to a limited extent, that the denomination at large may know what its report will be to the next session of the Convention. The plan provides for two kinds of relief—those who at any age are in helpless need and in good standing, those who become members of the Annuity Fund, and as such will be entitled to draw on annual income when the age of retirement is reached, as provided for in this plan. It is our aim to present the two features of the plan as clearly and as briefly as possible.

It is the feeling of the Commission that our ministers, sick, broken and infirm, should have our first consideration. It must also occur to every one familiar with the matter that what we are now granting to this class of men is pitifully small and inadequate. It is the desire of the Commission to greatly increase the benefits of this class of ministers. They are firm in the belief that the same can best be done in the way and manner set forth in the new plan of procedure, and that in no great while an income can be provided that will be at least somewhat commensurate with their needs and high calling in life. The amount required to operate this feature of the plan, and designated in the body of the plan as "General Relief" is to be raised by direct contribution from the churches, and by income from an endowment fund of two million dollars, to be provided for by the denomination. See page 12 of plan. To this end the Commission has expressed itself in the following manner:

"Resolved, That this Commission asks the various agencies carrying on the work of ministerial relief in the different states, to co-operate with us in presenting to the Southern Baptist Convention a plan by which all ministerial relief work shall be conducted through a general board, and all funds shall be transmitted to the general board; the operation of this general principle to be so adjusted as to safeguard the interest of the various state boards so far as their beneficiaries are concerned in using any trust funds which they may have.

It is also the judgment and conviction of the Commission that the time has come when we should begin to prepare for another class of ministers, those who out of their

scant savings are willing to help purchase for themselves an annuity when old age is reached. In so arranging we are preparing to do for our ministry what other denominations are already doing for theirs. This plan, with modifications, has been already adopted by nearly all of the denominations of the country.

Conferences have been held with actuaries of prominent life insurance companies to ascertain on what basis annuities may be purchased outright. Interviews were held with insurance men and actuaries. Investigations have been made among other religious bodies in this land. The Episcopal church has begun an elaborate plan for pensioning its ministers. The Presbyterians are raising ten millions for their annuity fund and relief. The Methodists are now engaged in raising twenty-five million dollars, to be known as the Jubilee Fund, all of which is to be used to endow a fund for ministerial relief. The Congregationalists are also raising an endowment fund of several million dollars. The plan has been devised as the one feasible for our denomination. It is simple in its application, economical in administration, and is similar in some respects to those which have been adopted by other denominations and have been approved by experienced insurance men. The Commission has every reason for believing that large gifts can be obtained for the purpose of endowing ministerial relief, that would be otherwise absolutely unavailable. This is the experience of others engaged in the work.

1. It will be noted, for the effectual working out of the plan, the sum of three million dollars is fixed as the first goal to be reached. This sum as raised is to be used to create a fund for General Relief on the one hand, and annuities on the other; and shall be divided between the same in the ratio of two to one; that is to say, two dollars for General Relief and one dollar for Annuities. This sum is not to be raised in any set time. It will certainly take five years it may take ten. It can and should be raised. In this respect, and in no other, was the tentative plan changed, which was sent out September 25th.

2. We believe that a plan which provides for an endowment of two millions for General Relief in addition to what is to be paid annually by the state under the budget system as provided for by the plan, will make our appeal irresistible to the State Boards of Relief, whose co-operation we earnestly seek. We believe that a General Board, operating under a plan with such provisions can do what the State Boards can never do, and the State Boards seeing this, will accord to us their fullest and heartiest co-operation.

3. The plan presented, is in the judgment of the Commission, the one under which Southern Baptists should work out their problem on ministerial relief.

4. This plan will be presented to the Convention at its next session for endorsement and approval.

WM. LUNSFORD,

Secretary.

For the Commission.

## State S. S. and B. Y. P. U. Convention, Kosciusko, March 12-14

### Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

#### Did You Know.

That Pantococ church without a pastor went \$50.00 over their Foreign Mission apportionment?

That the Methodists in the United States gave last year \$30,000,000.00 for Education?

That Utah has more than one hundred and fifty towns which have never heard a gospel preacher?

That the constant shifting of pastors retards the development of the churches?

That Brother Wesson had a mighty fine article in last week's Record on Baptism?

That we should all rejoice with Brother Bryan Simons over the lifting of the debt on the pastor's home at Newton.

That Brother Bacon's sermon "On the Cross" in last week's Record was par excellence and should be clipped and filed for future reference and study?

That our books show sixty-two churches reporting on the budget?

That we are getting letters every day by the score announcing that the churches are adopting the apportionment sent them.

That Brother Patterson is writing some mighty fine articles on the Sunday School lessons?

That the Sunday School Convention meets in Kosciusko on March 12th-14th and that you should go?

#### Program Mississippi Baptist Sunday School and B. Y. P. U. Convention.

Dr. C. C. Longest, President; A. K. Godbold, Secretary.

Program Committee—Rev. T. L. Holcomb, Rev. W. R. Cooper, Miss Minnie Brown, J. E. Byrd.

#### Tuesday Night.

7:30—Song service, R. H. Coleman, Dallas, Texas. 8:00—Glad hand—D. L. Brown. 8:15—Shake—Rev. T. L. Holcomb, Columbus, Miss. 8:30—Sermon—Dr. J. W. Gillon, Nashville, Tenn.

#### Wednesday Morning.

Sunday School Section—C. C. Longest, presiding. 8:45—Devotional—Rev. E. T. Moberly. 9:00—Departmental Conferences—(a) Adult—H. L. Strickland, Nashville, Tenn. (b) Elementary—Miss Minnie Brown. 10—Essential Elements in Every Good Sunday School—Dr. W. S. Wiley, Muskogee, Okla. 10:45—Adjourn to joint session.

B. Y. P. U. Section—Auber J. Wilds, pre-

siding. 8:45—Devotional—Rev. Hendon M. Harris. 9:00—The New Bible Readers' Course. (1) Its Advantages—S. C. Beatty. 9:15—The Mission Study Class—Its Value—E. D. Hurst. 9:30—Funerals in a B. Y. P. U. Jas. Hailey. 9:45—The Junior B. Y. P. U. as our Future Hope—E. E. Lee, Dallas, Texas. 10:30—Adjourn to joint session.

#### Joint Session (Wednesday A. M.)

10:45—Song service led by R. H. Coleman. 11:15—Address—Dr. J. W. Gillon. 12:00—Adjourn.

#### Wednesday Afternoon.

Joint session for discussion of Sunday school work, C. C. Longest, presiding. 2:00—Song service, led by R. H. Coleman. 2:30—Reports from the Field. 3:30—The Organized Class—H. L. Strickland. 4:15—An A-1 Country Sunday School—Rev. J. A. Rogers. 4:45—Teacher Training in Baptist Schools—Dr. M. O. Patterson. Adjourn.

#### Wednesday Night.

7:30—Song service, led by R. H. Coleman. 7:50—Address, "That Boy"—Dr. W. S. Wiley. 8:30—Sermon—Dr. J. W. Gillon.

#### Thursday Morning.

Sunday School Section—8:45—Devotional Rev. W. J. Mahoney. 9:00—Conferences—(a) Intermediates—W. A. Chisholm. (b) Superintendents—M. P. L. Love. 10:00—Pastor's Responsibility for Leadership. (a) In Teacher Training—Rev. J. D. Ray. (b) In Enlisting His People—Rev. H. M. King. 10:45—Adjourn to joint session.

B. Y. P. U. Section—Auber J. Wilds, presiding. 8:45—Devotional—Rev. D. A. McCall. 9:00—Keeping the Records; its Importance—W. E. Holcomb. 9:15—The Junior Leader; Her Opportunity—Miss Sallie P. Morgan. 9:30—A Practical Quiz; Demonstration—Miss Clara Virginia Hartfield. 9:45—Round Table—E. E. Lee, Dallas, Tex. 10:30—Adjourn to joint session.

#### Joint Session (Thursday A. M.)

10:45—Song Service—R. H. Coleman. 11:15—Address—Dr. J. W. Gillon. 12:00—Adjourn.

#### Thursday Afternoon.

Joint session of B. Y. P. U. Work, Auber J. Wilds, presiding. 2:00—Song service, led by R. H. Coleman. 2:15—Business session. 2:30—Reports from the Field. 3:00—The New Standard of Excellence; Our Possibilities—Auber J. Wilds. 3:15—The B. Y. P. U. Spreading Itself—Buford Berry. 3:30—The Pastor Opening Avenues of Activity for His Young People—Rev. W. A. Hewitt. 4:00—Junior Demonstration by Aberdeen Junior B. Y. P. U. Adjourn.

#### Thursday Night.

7:30—Song Service—R. H. Coleman. 7:50—Address—E. E. Lee, Dallas, Texas. 8:30—Sermon—Dr. J. W. Gillon. Final adjournment.

#### Who is Who on Our Program.

Dr. J. W. Gillon, Nashville, Tenn., is Sec-

retary of State Missions in his State, and a man of South-wide reputation.

Mr. H. L. Strickland, of Nashville, Tenn., has charge of Organized Class Work for the Sunday School Board.

Dr. W. S. Wiley, Muskogee, Oklahoma, has been with the Sunday School Board for a number of years and has wide experience as a Sunday School worker.

Mr. E. E. Lee, of Dallas, Texas, is the Sunday School Board's pioneer man in B. Y. P. U. Work. The B. Y. P. U. workers have a treat in store.

Mr. R. H. Coleman, of Dallas, Texas, needs no introduction to any audience of the Southern Baptist Convention as a leader in song service. His song books are being used in almost every Baptist church in the South. You can't afford to miss hearing these men.

In addition to the above speakers, a number of our best men in Mississippi—and as good as can be found anywhere—will appear on this program. COME.

#### THE THEOLOGICAL WINTER TRAINING SCHOOLS.

(T. J. Moore.)

They had been carefully planned and well advertised. The chosen instructors and speakers in almost every case had made very diligent preparation. The people of the places in which the schools were to have been held had cheerfully undertaken the work of entertainment and were prepared to royally entertain the expected visitors. The prospect for large attendance was all that could be desired. But the weather, oh my! December was almost unprecedented in this climate for its low temperature, and when January set in; it seemed to have removed us into the frigid zone. Then the cold shortage began to be felt just before our schools were to open. Corinth phoned that we must cancel the date. Sardis said "no coal and cannot have the school." Sumner and Ackerman of the four schools set for January 14th to 20th braved it through and with small attendance the schools were taught to the delight of those who in the face of zero weather were there.

Of the four schools that were to be taught January 21st to 25th, two, Winona and Brookhaven were called off. The Newton school ran two days and called off for the time, suggesting a later date to try it over. Poplarville went through to Thursday evening with small but increasing attendance.

The Enlistment man had spent much labor in arranging for and advertising these schools and feels greatly disappointed in the disturbance brought about by the extremely inclement weather condition. But he is not discouraged and will assure the brethren that he will try with equal vigor to have the schools next winter.

A young lady was asked to parse the word "kiss," and this was the result: This word is a noun, but is usually used as a conjunction. It is never declined and is more common than proper. It is not very singular in that it is generally used in the plural. It agrees with me.

## B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

For some reason our column was changed to page 16 last week, just an oversight, we are sure, and we will try to avoid its happening again. Page 9 is our regular page, and where you can always find our B. Y. P. U. notes.

The Sunday School and B. Y. P. U. Convention program is given on another page in this week's Record. We certainly have a treat in store for us. Mr. Coleman, the great song writer from Texas, is to lead the song service every day, all who love good singing (and that means everybody, for we all love good singing) make your plans to go, for we are going to hear it in abundance.

Then we have Brother E. E. Lee, one of the Sunday School Board's B. Y. P. U. specialists. Mr. Lee is doing a wonderful work and is especially interested in Junior B. Y. P. U. work, and some of his addresses will be on the Junior work. Now if you are a Junior leader you make your plans to go and take advantage of the greatest opportunity you will ever have.

Mr. Lee cannot be with us in many of our local unions, so we will have to come to him. Our Junior B. Y. P. U. work is demanding our attention and we must hear the call or lose the fight (our big boys and girls.) I am so glad that Mr. Lee can and is coming to us at this time; so let's support him with our presence.

The other three men that come to us from other states are: Dr. Gillon, Dr. Wiley and Mr. Strickland. We will get to hear them in our joint sessions and will be richly blessed I'm sure for having heard them.

If there ever was a time when we needed to get close to God, it is now, and we must not "let up" on any good work. So let's make this the greatest convention that we ever had and I am sure it will be "well pleasing in His sight."

## FREE TO Asthma Sufferers

A New Home Cure That Anyone Can Use  
Without Discomfort or Loss of Time.

We have a New Method that cures Asthma, and we want you to try it at our expense. No matter whether your case is of long-standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time. This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do it Today.

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Send free trial of your method to:

Our Honor Roll for this quarter is going to look better than the last one. Reports from several Senior and several Junior Unions have reported A-1. Others are on the road and will soon be there. Have you sent your report in yet? Are you going to be one of the (50) this year? That's our goal and I believe, we can reach it. I went to a hustling B. Y. P. U. not long ago and the president had written on the black board these words: "Are we A-1? Are we going to be? It is up to you," and any union with a little determination can go "over the top" and not half try. Don't be a slacker. Put your union where it rightly belongs.

A funeral service was held not very long ago in a B. Y. P. U. A funeral, as a rule, is a sad thing, but this one brought joy instead of grief. They buried one of their old time friends, one who had been a constant and faithful attendant upon all the meetings and yet the passing away of this friend brought rejoicing to the hearts of all the members because this friend had from time memorial halted the progress of the B. Y. P. U. His name is perhaps known to many of you for it is "Mr. Quarterly Reading."

This year I trust will be a year of funerals in our B. Y. P. U.'s. We have many members like Mr. Quarterly Reading that need to be buried. One of our subjects to be discussed at the convention is "Funerals in a B. Y. P. U." Come and tell us about the ones you have had.

### QUESTIONS AND ANSWERS.

Question—Please tell me whether the A-1 recognition of a B. Y. P. U. is for a year or for a quarter, and how often should reports be sent in.

Answer—Recognition is given for quarters. Work and reports should be sent in each quarter so that all A-1 unions can be listed on the Honor Roll which we will publish each quarter. All unions having reached the standard during the year will appear on the yearly Honor Roll.

Question—Should the pastor be a member of the B. Y. P. U? If so, can you suggest some way to enlist him in the work if he seems to be indifferent?

Answer—(1) The pastor should be an honorary member of your union and should attend the meetings for the purpose of studying and encouraging his young people, but not to take part on the program except in perhaps some special meeting, as the time is for the development of the young Christian. (2) It is a sad commentary if there are any pastors that need to be approached about doing their duty in this, their greatest opportunity, but if there are such pastors (and your question suggests that there are) the only suggestion that I can offer is to try to show that pastor that the young people need him and that for him to be a popular and powerful preacher he must be backed by his young people, and to get their support he must interest himself in what his young people are interested in. He needs your prayer that he might catch a vision.

### CABLEGRAM RECEIVED AT THE WAR DEPARTMENT.

Washington, D. C.

To the Adjutant General, Washington,  
For the Secretary of War:

1. In the fulfillment of its duty to the nation much is expected of our army and nothing should be left undone that will help in keeping it in the highest state of efficiency. I believe the personnel of the army has never been equalled and the conduct has been excellent, but to overcome entirely the conditions found here requires fortitude borne of great courage and lofty spiritual ideas. Counting myself responsible for the welfare of our men in every respect it is my desire to surround them with the best influence possible. In the fulfillment of this solemn trust it seems wise to request the aid of the churches at home.

2. To this end it is recommended that the number of chaplains in the army be increased for the war to an average of three per regiment with assimilated rank of major and captain in due proportion and that a number be assigned in order to be available for such detached duty as may be required. Men selected should be of the highest character with reputations well established as sensible, practicable, active ministers or workers accustomed to dealing with young men. They should be in vigorous health as their services will be needed under most trying circumstances. Appointees should of course be subject to discharges for inefficiency like other officers of the National Army.

It is my purpose to give the chaplain corps through these forces a definite and responsible status and to outline, direct and enlarge their work into co-operative and useful aid to the troops.

(Signed)

PERSHING.

### CHEER UP!

"Camp authorities are feeling that the kinds of letters written by the home folks to the boys in camps are making it more difficult to keep their minds on their work in hand and to develop the spirit for the service that is most necessary. Without thinking of what effect their letters have on the boys the home folks write about their various troubles, tending to disturb the boys in camp and to center their attention on home affairs which they are generally unable under present conditions to do anything to remedy. One camp commander put it: "They write about mortgage coming due, that father has pneumonia, a horse died, or a building burned, etc."

"It is quite natural that such letters should be sent, but if the home folks in some way were made to realize that it is difficult enough for the boys to concentrate on the serious task in hand, and give their best thought and energy to training for service, they would no doubt be glad to refrain from bringing to their attention such matters as indicated above, and would write instead of the more encouraging side of things and such matters as would help instead of hinder."

General Johnson in command at Camp Upton, Yaphank, New York, made the same comment recently to a representative of one of the denominations. He said that if ministers could bring the matter to the attention of their congregations and could induce them to write letters of the "cheer up" sort, they would render a real service to the army administration.

WORTH M. TIPPY.

ATTENTION! PASTORS AND EVANGELISTS! If you desire, when you have your revival services, a man who organizes children choirs, leads and encourages congregational singing, who directs large, adult choirs and is a soloist of rare ability, write Thomas E. Gates, Gospel Singer, Jackson, Tenn., at once for time and terms. He has the very best references and is sure to please you in every way.

## OPEN YOUR SUNDAY SCHOOL AND KEEP IT OPEN

Baptists cannot afford to let their Sunday Schools close down during these times when the rising generation needs to be deeply impressed with our teachings, which mean freedom for all mankind, both physically and spiritually.

There has been a number of requests for literature according to our proposition to send all quarterlies for this present quarter at half price to Sunday Schools that will open by March 1st.

We solicit the names of Sunday Schools that are closed.

BAPTIST SUNDAY SCHOOL BOARD.

161 Eighth Avenue, North, Nashville, Tennessee.

## THE OLD RELIABLE BLOOD BUILDER

Still retains its supremacy. People still take Wood's Sarsaparilla because it is an old family friend, has proved its merit to three generations—in purified blood, expelled humors, restored appetite, relieved rheumatism, banished tired feelings.

It long ago became recognized as the standard blood purifier and general tonic. It originated in a Boston physician's successful prescription, and comprises medicinal roots, herbs, barks and berries such as are often prescribed for ailments of the blood, stomach, liver and kidneys. Buy in the same style package your mother bought it in,—same fine appearance, same pleasant taste, same certainty of good results.

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## Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for March 3.

JESUS BRINGING PEACE.

Mark 4:35; 5:15-20.

Motto Text—"The Lord hath done great things for us; whereof we are glad." (Psalm 126:3.)

Lesson Connection—By the seaside and immediately following our last lesson Jesus continued to teach the people many things by parables. As the day came to a close He and His disciples took a boat to cross to the east side of the sea of Galilee. The incident of stilling the storm took place as they crossed over. The incident of healing the Gadarene demoniac took place immediately on crossing over.

Mark presents Jesus to us in this lesson as absolute Lord over the realms—that of the forces of nature, that of demons. The significance of the lesson is to be found in His supreme Lordship in these two realms.

1. *The Wind and the Waves Obeyed.* (4:35-41.)

Our very familiarity with these incidents, in a measure, sweeps away their fascination for us. The disciples questioned one with another, "What manner of man is this, that even the wind and sea obey him?" If we could somehow come into that inquiring state of mind which those disciples had, this lesson would open its treasure of truth to us more easily. For really the problem of those disciples is our problem—to know Jesus Christ better. To study these incidents is to study Him.

The boat was passing over the Sea of Galilee. One of those characteristic storms peculiar to that sea swooped down upon them. The boat began to fill with water as the storm lashed the waves furiously. The disciples became panic-stricken and "lost their heads" and maybe their faith. The situation was beyond human control. What was to be done? The Master of the storm and the waves lay sleeping in the boat, human yet divine. The question of the disciples, "Carest Thou not that we perish?" called forth the exercise of His Lordship over the forces of nature. He arose and rebuked the wind and said to the sea, "Be muzzled." Do the wind and the sea obey? "And the wind ceased, and there was great calm." The Lord of the wind and waves stood before the disciples and asked why they had no faith. He did not mean that they had lost their faith in Him, but they were in doubt about His being Master of the forces of nature, about His being able to control the storm and the waves. They never saw it after this fashion before. So they stood wondering. "What manner of man is this that even the wind and the sea obey Him?"

II. *Demons Obeyed* (5:1-14.)

On approaching the shore, the country of the Gadarenes, occurred the second incident of our lesson. Matthew says there were two demoniacs who met Jesus. Mark and Luke mention but one. In all probability they mention the most prominent one. So there is no conflict in the accounts.

Four important facts are to be noted in connection with this incident: Demons are at the mercy of Jesus Christ. They are obedient to Him. But it is not the obedience of love. It is the obedience forced by superior power. The demons did not obey because they wanted to, but because they had to. Not only is Jesus Christ more powerful than one demon, but He is mightier than a legion of them. The combined powers of darkness are at His mercy. 2. These demons recognized the divinity of Christ and their impending judgment and doom at the hands of Christ. 3. The devil and his agencies are limited in the exercise of their power. Whatever they do is wholly through the permissive will of God. 4. One of the ways by which demons, the agencies of the devil, do their work is to enter human beings. This is known as demon possession, the impact of satanic spirit upon the human spirit. They may also enter into animals and drive them furiously.

III. *The Man Who Had the Legion.* (vs. 15, 20.)

No more interesting scene can be found than that looked upon by the Gadarene citizens. They came and beheld Him that was possessed with demons, clothed and in his right mind. Think of a wild man who could not be bound, however strong the chain—a man driven mercilessly by a legion of demons. The picture almost makes the hair stand on end, or the flesh crawl. The scene changes—and behold the same man—no, not the same—the once naked man, clothed and in his right mind. What is the explanation of the change of this fierce man into a sane man? *Jesus only.* The citizens of that country were not elated over this demonstration of power, nor over the sane man. They fancied hogs of more value than a man. So they urged Jesus to depart from their shores.

The healed man desired to be with Jesus continually, but Jesus commanded him to go to his own country and bear testimony to Him. Three facts of importance are to be noted here: First, the blessing conferred by Jesus obligated the man to render special service for Him. He was to ring out a clear testimony for Jesus. It was to tell what great things the Lord had done for him. Second, the basis of this special service was a real experience with Jesus. It was the untamed man; now the man in his right mind. Wonderful experience that. The service was to grow out of that experience with Jesus. Third, the sphere of his service was pointed out to him. He was to go home and tell his friends of the great blessing that had come to him. At home amongst his friends who had seen him wild and fierce, his testimony would have a weight not

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Cure Sick Headache, Constipation, Billiousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

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possible in Gallilee with Jesus. One gracious fact remains, "and he departed, and began to publish in Decapolis how great things Jesus had done for him." That was a ringing, convincing testimony. It had the desired effect, for "all men did marvel."

#### Teaching Nuggets.

It may be that the man possessed of the legion was saved. However, nothing is said of that fact, whether he was saved or not there are some analogous facts in the saved man's experience.

1. *The Purpose of Salvation.*—The blessing of salvation is conferred by Jesus Christ upon men for a distinct purpose and that purpose is service. I am persuaded that many Christians have never dreamed of any special obligation coming upon them with salvation. The primary purpose of Jesus Christ in saving a man is that he shall bear testimony for Him and to Him continuously.

2. *The Basis of Service.*—There can be but one ground for the service which any Christian renders for Jesus Christ. That ground is a real personal experience with Him. How can a man witness for Christ if he knows nothing of Him? I am persuaded that the character of our service is conditioned largely by the character of our experience with Him as a personal Savior.

3. *The Sphere of Service.*—For the rank and file of Christians, at home, amongst their friends is their sphere of service. Of all the places where Christian witnessing bears largest fruit, it is the home. Home religion pays large dividends. The testimony of a really transformed life amongst those who know one is the finest service for Jesus Christ.

#### HOT SPRINGS CONVENTION.

The eyes of the Baptists of the Southland are being turned toward Hot Springs, Ark. It is there in May that we will hold our General Convention. It is anticipated that more than ten thousand of our brethren will avail themselves of the opportunity of attending this year's convention and of visiting for a short time in this interesting city.

Hot Springs, the convention city, is in a class by itself. Its whole life centers about the Thermal springs with their healing properties, that flow from the mountain side. God has been good to that little city, for in addition to the inexhaustible supply of these healing waters, he has given the most beautiful natural surroundings for a city whose prosperity depends upon those in search of restoration of health and rest in recreation. Mountains of the Osarks rise range after range as far as the eye can see from this Valley of Vapors. Through them have been highways which for scenic beauty are unsurpassed. Over them have been made bridle trails for those whose fancy turns to horseback riding. The lovers of nature in its vast solitudes can on the mountain sides find many places for meditation where no sound is heard except the sighing of the winds through the pines.

Several hundred thousand visitors go to that city each year, this has made it necessary for it to provide hotels and boarding houses without number, with prices to suit every purse. In addition there are many apartments, completely furnished, from

two rooms up, designed for light house keeping purposes. The rent charged for these by the week or by the month is exceedingly reasonable.

Our denomination is represented by four churches and these have had a large influence in the past in the development of the moral life of the city. What this development has been and the part played by the Baptist brethren no one can know except those who for years have been in intimate touch with the city and its affairs. In addition to our own churches, the other denominations are represented by comfortable and handsome edifices.

All these things make Hot Springs an ideal convention city, and one which promises much to those who may attend the convention next May.

Because the city is accustomed to entertaining great throngs of people, it is well prepared to look after the comfort of the thousands who will be there at that time.

Because the rates at the hotels and first-class boarding houses are exceedingly reasonable, those attending the convention will not be put to any great expense. A list of these places, together with their rates, will be furnished on application.

Hot Springs is planning on entertaining our great convention and is putting on her best dress for that occasion.

The Eastman Hotel has been selected as headquarters for the convention. In addition to being able to accommodate one thousand guests, there is ample room in this hotel for the various enterprises of the church. Rooms from the size of fifteen by fifteen feet to fifty by seventy-five feet can be had for display rooms.

The sessions of the Woman's Missionary Union will be held in the First Baptist church. This can readily accommodate an audience of 1,500. It is only one block from the Eastman, Convention headquarters; it is only two hundred feet from the car line. Every car from every direction on the five lines of the city passes within this distance of the church.

The sessions of the convention will be held in a large tabernacle building which will accommodate four thousand and more if necessary. This building is in the heart of the city and likewise on all the car lines and only four blocks from headquarters.

Hot Springs has five hundred hotels, boarding houses and flats. The rates and service of these cannot be met by any other city. All of them have given special convention rates. These are all on file at the Business Men's League and will be published through our denominational press within a few weeks.

The music of the convention will be under the direction of Mr. Robert Coleman, assistant pastor of the First Baptist church at Dallas, Texas.

Special rates to Hot Springs are granted by all the railroads. These can be secured from your local passenger agent.

The First Baptist church is a downtown church, in the very heart of the city and business district. Visitors from all over the world worship at this church. The pastor is Rev. S. W. Kendrick, and he will be glad to furnish any information desired.

It is estimated that two hundred thousand people visit Hot Springs each year.

Hot Springs has four Baptist



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"Now I've turned in my hogs. Those 13 bushels of corn will make more than 100 pounds of hog meat. It's just plain business sense to convert \$3 worth of fertilizer into \$20 worth of pork. 50 acres of my corn land will make \$1,000 more profit on hogs than was possible without V-C."

There are lots of men like Bill whose farms are under-productive because they do not replace the plant foods each crop extracts.

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churches as follows:

First, Rev. S. W. Kendrick, pastor.  
Second, Rev. C. F. J. Tate, pastor.  
Park Avenue, Rev. T. H. Jordan, pastor.

Oaklawn, without pastor.

The room and places for book and paper display can be selected after the representatives are upon the ground.

S. W. KENDRICK,  
For the Committee.

The Biblical Recorder changes its form this week, reducing the size considerably. It states, however, that this is temporary. All it gives will be "cream and not skimmed milk."

The Mill Creek Church, North Carolina, has added 25 per cent to the

salary of Rev. E. C. Snyder. High cost of living is the cause of this action. It lifts a great burden from the pastor.

We have just learned of the departure to heavenly home of the companion of our dear Brother S. F. Conrad, of North Carolina. He is an old Seminary classmate of this scribe, and is one of the truest and most loyal men to the Master we have ever known.

#### RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up for you. You can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp. It is not sticky or greasy, and does not rub off.

### SPECIAL TONIC FOR THE STOMACH AND LIVER.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tune up the entire system. For sale by druggists or direct from Van Vleet Mansfield Drug Co., Memphis, Tenn.

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It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tonic—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tonic, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tonic instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tonic acts better than horrible calomel, your money is waiting for you.

### Less Menstrual Pain and Kidneys Hurt

Take a glass of Salts to flush kidneys if bladder bothers you—  
Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the lactic acid in meat excites the kidneys, they become overworked; get sluggish, clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates; thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

### Budget Laymen Department

M. T. TULL, Superintendent

The whole budget idea is grounded deep in the time-honored Baptist principle of oneness. "There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Likewise the work of the Lord is one work. Whether it is done by the individual Christian, by the local church, or by the denomination, it is all for the same purpose and towards the same end. Therefore every channel or agency through which the work of the Lord accomplished should be adequately and systematically supported. This the budget proposes to do.

Any method of giving that permits the church to overlook any of the objects fostered and supported by the denomination is an inadequate method. The financial tables of the churches show clearly that the old methods have failed in this particular. That is why the wisdom of the budget plan is so apparent.

A man had better examine himself closely if he thinks he has surrendered all to Christ, and is still not giving at least one-tenth of his income to the support and advancement of the Lord's work. He may be keeping back "part of the price."

God has never accepted a worship which costs the worshipper nothing. From the beginning, God not only required a gift, but He clearly defined the minimum of the gift. Bible giving and Bible worship are inseparably connected.

You cannot teach stewardship without using tithing as a starting point. Tithing is "sea level," so to speak, in measuring our financial obligation to God. The budget plan is conducive to tithing. It furnishes one very essential thing in order that one may tithe intelligently, namely, an equitable distribution of the tithe.

The church is the only established kingdom agency, and as such should comprehend the whole kingdom work in its financial plans. Every channel through which the energies of our great denomination are directed is a church channel, or else it has no right to exist. If it should exist, every church should share in its support. The budget plan enables the church so to do.

Does the whole church have to favor the budget plan before it can be adopted? No. Baptist churches move with the majority. They are democratic institutions.

The budget plan is simply a method by which we look to and approach the scriptural standard of giving. The method is but a wise and practical means by which we may discharge a fundamental obligation to God.

The every-member canvass is indispensable to the proper launching of the budget plan. If that is not done thoroughly the plan is weakened all the way through.

### LOYAL TO HIS CHURCH PAPER

The following very interesting story was told by a monument dealer to the owner of a quarry whose stone had been advertised under brand in religious publications. An order had been placed with this monument dealer for a handsome monument of this particular brand of granite. The dealer asked the reason for specification of that granite and the answer was that the man over whose grave it was to be erected had specified on his dying bed that his monument was to be built of that brand of granite, giving as his reason that he had seen it advertised in his church paper, and believed it to be the best granite in the world.

His confidence in the church paper was thoroughly vindicated, for the particular brand of granite advertised has no superior.

It is unfortunate for a church when the great majority of the members want to adopt a plan, and one lone deacon stands in the way and says "we" are not ready to adopt it yet. That deacon is shouldering a tremendous responsibility. Maybe, too, he hasn't given it a full minute's careful consideration.

In starting the budget plan, don't figure that there are some members who are "not worth seeing." The budget plan is designed to reach and enlist just that sort. It is a sacred duty of the church to enlist and develop every member in the grace of giving.

The reason why the financial support of the work of the Baptist denomination has not kept pace with the growth and enlargement of the work is because the churches have been expecting the same little bunch of "paying members" to do all the giving. We should make all of our members paying members. It can be done.

Does the budget plan rob anybody of his "Baptist liberty?" No. The greatest liberty a Baptist can exercise is to conform to the will of his brethren—to the adopted plan of his church. To fail to do so is to prove that he is not a Baptist.

The special appeal may convince a man of his obligation to do his part in the support of the Lord's work, but it does not furnish him a practical means by which he may discharge that obligation. That is why the high pressure methods have failed.

Some people seem to be giving largely because they give in lumps. The steady flow of small gifts from the average givers is what keeps the work moving on.

### STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, any one wanting a copy should send their name and address at once.

### DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

#### REV. WAYNE SUTTON.

This brother beloved fell asleep Nov. 31, 1917, near the age of seventy-five, having been born in Dec., 1842, in Simpson County, Miss. Early in boyhood the family moved to Rankin County where he grew to manhood. Before his majority he entered the Confederate Army and made a faithful soldier. He was awhile a student in Mississippi College, and taught school in Rankin County in connection with his farming. His home was near Monterey where he worked as superintendent of the Sunday school until the church, Brier Hill, was organized by members from Dry Creek church in 1887. He became pastor of the new church and remained the only pastor for thirty years until the time of his death. He was devoted to the people and they to him for almost three generations.

He was a faithful pastor, aggressive in purpose and methods, and the people listened gladly to his preaching. His experience was an exception to the proverb, that "a prophet is not without honor save in his own country." He was careful to develop the young people and his churches always responded to every missionary appeal. His mind was kept fresh with reading and study. Many young preachers got their inspiration from him and whatever other help that was needed. He preached for many years at Braxton and Florence and to rural churches in reach of these places. He made many friends and seldom, if ever, lost one. He married Miss Rebecca Lewis of Florence who survives him. His home was bright, orderly and happy. His memory will long survive in the churches to which he ministered faithfully and unselfishly.

REPLY FROM CENTRAL BAPTIST CHURCH.

The Central Baptist Church, to the First Baptist church of Grenada, Miss., sendeth Christian greetings.

Dear Brethren and Sisters:

Your committee consisting of Brethren J. B. Berry, J. H. Brown, J. B. Quin and W. W. Garner worshipped with us on Sunday night, January 27th, 1918, and presented your resolutions of even date.

They came in the spirit of Christ and we received them in the same spirit. The spirit that prompted you appeals to us and we commend the spirit they manifested in our conferences, and it gives us pleasure to send you this reply in the same spirit in which you addressed us.

In the organization of our church over twenty years ago, to which you refer, our only desire was to preach and teach the word as we understand Baptists to interpret it, and to do this in peace, fellowship and unanimity of spirit.

During these twenty-two years we have worshipped God, and contended for the faith as we understood it, with one accord, in sweet fellowship and singleness of heart. We have not rejoiced in being separated from you, indeed that has grieved us. We have rejoiced only in the fact that we have been able to see eye to eye, and speak the same thing in our membership in a remarkable degree.

In your preamble you say: "We believe that God's people saved by the blood of Jesus Christ, members of one common Father, spiritual family with one common Father, even our Heavenly Father—ought to abide together in perfect fellowship and love, forgiving one another as God for Christ's sake has forgiven them." These words express our feelings as well as we could possibly express them. What they express is just what we have striven to do in our church since the day of our organization.

To the extent that we have fallen short of it, just to that extent have we fallen short of our own ideals.

In your resolution you say: "We the members of the First Baptist church do here and now agree to let the past be the past, that we are willing to forgive and as far as possible forget, and express ourselves as desiring for the future a state of perfect peace and accord, between the Baptists of Grenada." Here again you express our own feelings and it gives us pleas-

ure because you have said it to us, and we rejoice in saying it to you.

In reply to your request that we appoint a committee of three to confer with a like committee from you to consider terms of union between the two churches, we will say that we have appointed Brethren J. O. Pearson, J. M. Windham and J. W. Mitchell and we pray that our Heavenly Father may guide the joint committee in their deliberations.

If the exchange of communications and the deliberations of the joint committee do not ripen into a union of the two churches, it is our desire that we fraternize and worship with each other more than ever before, and that it be done looking to the time when we will have one great strong church, worshipping with one accord, one spirit, one purpose, one faith, under the leadership of the one Savior, who is the head of the church.

In conference of our church the foregoing resolutions were adopted unanimously February 3rd, 1918.

J. O. PEARSON, Mod.  
J. M. WINDHAM, C. C.

CHURCH EXTENSION OF NEGRO BAPTISTS.

Dear Friends and Members of My Race:

The Church Extension Board through its treasurer, Z. E. McGee, sends new year greetings to one and all by way of advice to all.

(1) The Church Extension Board wishes to thank Mr. Taylor & Co. of Merigold, Miss., for \$25.00; Mr. J. A. Crawford, of Heathman, Miss., for \$25.00; Mr. H. Walton, of Minter City, Miss., for \$25.00; Mr. Percy Ray, of Woodburn, Miss., for \$100.00; Mr. Will Dockery, Dockery, Miss., for \$100.00; Mr. Fred Grittman, Drew, Miss., for \$50.00; Dr. Coleman, Daddsville, Miss., for \$10.00; and many others for \$5.00. We have the promise of \$1,000.00 from a lady February 1st, whose name we will give later.

Now to the members of my race, the South is the best place for you, you have but little to gain by going North.

(2) You have spent all of your lifetime in the South. You understand how to adjust Southern conditions and all of your friends are here, both white and black, who know your needs and inability of attempting to do great things; and if you fail, they are ready to come to our rescue.

Not only in the South, you cannot live anywhere in this country independent of the white man and you need not try. The best friend of the negro when he is in trouble financially is the white man of the South, he will help you at a sacrifice. I am told, many more of you will go North as soon as spring opens; your going will not better your condition materially, because the majority of the negroes who go North are not the thrifty negroes with high ethical attainments of the South. It is the most degenerate element of stable humanity that go North and that element is the class which stirs up so much evil in the South, while many of the crimes with which they are charged and put to death for they are not guilty and on the other hand many are guilty.

We have many good, honest, upright Christian men and women, who left the South; if the ministry and Christ-

ian community will tell the truth and the whole truth, they will admit that the greater number is of no benefit to the cause of Christ nor the race. The class of negroes by whom the real status of the race is to be measured will not go North.

Again I say we should remain South for we are best fitted for agricultural work, better than any race on earth, and to take away the agricultural industry of the country, from where will the propelling force come? I have traveled North, West and East. I was born in the South, have lived here all my life with white and black friends that can be depended upon.

The church wishes to thank her many friends for kind words and aid

given, and ask for better understanding and closer union between the races in the year Nineteen Hundred Eighteen.

Again thanking you for what you gave in the past and asking your continued aid for the church.

I am,

Z. E. McGEE,  
Treasurer Church Extension Board,  
Moorhead, Miss., Box 705.

SALESMEN WANTED: Owing to conditions brought about by the war, we have a few well worked territories open and will be pleased to hear from interested persons. Applicant must be exempt from draft.

McCONNON & COMPANY,  
19 Liberty St. Winona, Minn.

# NELSON'S

## Soldiers and Sailors

## New Testament

American Standard Version



FITS THE POCKET

MADE FOR SERVICE

EXACT SIZE OF TESTAMENT

Attractive - Compact - Readable - Durable

Emphasized with the words of Christ printed in bold face type. Strongly and neatly bound in Khaki colored Morocco grained Keratol—Waterproof—flexible limp cover, embossed back bands, round corners, Khaki edges, gold title, beautifully embossed American Flag in colors on the outside front cover.

Printed on specially strong Bible paper. Only 3 x 4 1/4 inches and just 1/2 an inch thick. Type is plain and clear—self-pronouncing. The Four Great American Hymns are printed and bound with this Soldiers and Sailors Testament.

PRICE \$1.00

The Baptist Record Book Store  
Jackson, Miss.

### REVIVAL PRAISE

Contains 240 soul-inspiring Sacred Hymns, words and music. Many of these Sacred Melodies are new, some are old—classics that our forefathers loved.

Price Only 30c.

The following list contains a few taken from the index:  
Have You Helped Some One Today?  
He Leadeth Me.  
Holy, Holy, Holy.  
Just As I Am.  
My Eternal Home.  
Off to Work.  
On to Victory.  
The City Eternal.  
The War Call of the Age.  
There Will Be a Glad Reunion.  
Work For the Night is Coming.  
When I Can Read My Title Clear.  
Work With a Will.  
Victory Is Assured.  
There Will Be One Who Knows the Way.  
Sweet Hour of Prayer.  
State with order whether round or shape notes are wanted.  
J. A. SHOWALTER CO., Dalton, Ga.  
The Showalter-Patten Co., Dallas, Tex.  
Perry Bros. Music Co., Chattanooga, Tenn.

## A NEW YEAR'S WORK IN NEW MEXICO.

In this state, only partially developed, distances, or more strictly, sparsity of population, constitutes one of the factors that make development of church work difficult. Single families are often miles apart, and there are considerable numbers, not only of Baptists, but of other denominations living about on ranches, or on homesteads in little country communities, with too few of the same denomination within a small enough radius of a given center to make the organization of a church possible. And a number of churches have been organized from time to time during periods of immigration in certain sections of the state, only to die out or be at least almost fatally weakened when the tide ebbed later on. A quarter, half, or section of land free for living on it three years sounds big to renters or small land owners in a farming country. But such a chance, offset by the heavy odds of scanty or irregular rainfall, and, usually, considerable depths to underground water, is usually a poor one for the man who has not considerable capital to start on. So the homesteader, if he stays long enough to "win the bet from Uncle Sam" as they say about there, that he cannot be starved to death in three or five years on a semi-arid claim, when he secures the title to this homestead often moves on somewhere else if he can get a reasonable amount of cash out of his property—and sometimes if he can't.

But don't imagine that all this country is composed of wild wastes or barren prairies. There are many sections of good farming country, and towns that would be creditable to any of the older states. But these are rather more of an exception than the rule. And the population in the towns is shiftless to a degree that makes church work difficult. We took charge of the field of which Vaughn is the center in January, 1917. This is a community

of perhaps 1,000 population, built around a railroad junction. There was at that time a struggling band of less than thirty Baptist members here had had half time preaching under the last pastor, but pastorless for about six months. The field had showed some little strength at one time, but at this time it seemed a hopeless task to link up enough work into one field to afford a support. Nevertheless, at the solicitation of the Mission Society, and with the support of the State Board and of the weak but faithful band at Vaughn, we took hold of the situation. There were two or three villages within twenty miles that needed preaching services, but neither of them containing enough Baptist members to organize a church, and no chance for obtaining any considerable financial support at either.

At Vaughn, the first task was to get the co-operation of the membership in working a definite financial plan, both for pastor's salary and for mission contributions. In this matter there was a good response—considering the condition of the church, splendid, in fact. We undertook to raise our apportionment for denominational causes on the budget plan, with quarterly collections for this purpose. We raised in all, including two missionary collections in the Sunday school, slightly more than our total apportionment for the year. And not a single member of the church is a person of wealth; not one who owns any real estate other than a home or a farm. Another problem was to affect a better organization of the Sunday school, which had only three classes. One of these we divided at once, but it was hard to find teachers for any more. And it was necessary to increase the enrollment of the school before further division of classes was feasible. In fact, not until the latter part of the summer could we obtain enough teachers to grade our school. Consequent upon the passage of a new land law, there was a great influx of population into certain sections of the state during the year, and by the first of fall there was a considerably larger Baptist population in the community. During the latter part of the summer and early fall we were able to enlist the most of these in our church band; particularly in the course of a revival led by Rev. A. L. Maddox, State Evangelist. Out of the new membership, as well as from among the original members, we have been able to draw teachers as we needed them. So that by the end of the year we had nine classes and were able to use graded literature up through the Intermediate department. Another development was the beginning of teacher training, which is an entirely new thing in this State except in a very few churches. The Normal Manual was used in a series of studies following the regular prayer meeting services, but owing to irregular attendance at these services it was not possible to get much real study done. In the fall we had Rev. C. Ross Payne, State Sunday school worker, with us for a week's institute, when several covered the first two divisions of the Manual. The ladies are using the third division as a Bible study in the Missionary Society, and before summer we hope to have several diplomas in the hands of teachers and officers.

One of the first tasks besides building up the Sunday school was that of

enlisting the interest of the membership in the mid-week prayer meeting. This service had never been maintained successfully, the several attempts had been made by consecrated members. But after months of effort, sometimes laborious and discouraging, of course, it has now become an established institution, exerting its full share of influence upon our church life. And it is the only prayer meeting maintained by either of the three Protestant church organizations in the town.

A venture even more entirely new than the establishing of a mid-week prayer meeting was the organization of a Woman's Missionary Society. As such a thing had never been attempted before, the ladies were rather diffident about undertaking it, but at the solicitation and with the encouragement of Mrs. Mary Eager Joiner, state W. M. U. worker, a beginning was made. Like a Ford started out on the road on a cold morning before the engine has had time to warm up, there were several halts and starts before it gained sufficient momentum to keep going. But as we begin the new year, the ladies have succeeded in putting on practically the entire program of W. M. U. work in the adult department.

A number of the boys and girls from the Sunday school were converted and joined the church during the revival, and several earlier, which time it was possible to organize a Junior B. Y. P. U., which continues to hold its attendance well. It was not possible to start a Senior union at that time, but this was done for the first of the new year.

In the meanwhile we had been talking of, and looking forward to a church building. The church, though several years old, has as yet no home, a public school building having served as a place of worship and work. Up to this time, however, it would not have been possible to build a house that would have been adequate to the needs of a well organized church and Sunday school, and the school building, into which the church had put its small beginning of a building fund when the town was yet in its swaddling clothes, has been much more nearly adequate for purposes of Sunday school work than the church buildings in most small towns. But a building of our own is seriously needed, so we are now making plans toward building within the next few months. Will not those who read this pray with us that God may help us to carry our program through successfully. The Santa Fe railroad has granted us a splendid building lot, absolutely free.

Besides the progress at this place, it had become possible by the end of the year to organize a church at one of the mission points referred to above. There had once been a Baptist church there, but all of the original members had moved away or died, save one. But the building was there to house the church, as soon as it became possible to start again. And thus it goes in this country, with its unsettled conditions; irregular gains and losses, but always with a steady net gain. Rev. E. B. Attwood, State Mission Secretary, and the other state workers are a wise and consecrated force of builders, with high ideals for the work, and broad and clear vision. They are now, in this day of small things, doing what they say Pershing is doing in France—laying foundations for large developments a little later. And it is com-

## PEACH &amp; APPLE TREES 2c &amp; up

Pear, Plum, Cherry, Small Fruits, Strawberries, Vines, Nuts, etc. GENUINE HALE HUDDLE from Bearing J. H. HALE TREES, GENUINE Delicious Apples. Write for free catalog. TENN. NURSERY CO., Box 12, Cleveland, Tenn.

## KENNINGTON'S

JACKSON, MISS.

Mississippi's Best Store

## Comb Sage Tea in Faded or Gray Hair

Look young! Common garden Sage and Sulphur darkens so naturally nobody can tell.

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

## TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save Your Hair! Get a Small Bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it is you will just try a little Danderine. Save your hair! Try it!

## TELLS WHY CHICKS DIE.

E. J. Reefer, poultry expert of 640 Reefer Bldg., Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises 98 per cent. of all chicks hatched and cures white diarrhoea over night. All poultry raisers should write for this valuable free book.

This is one place where Baptists have waked up ahead of the rest and have seized time by the forelock.

HOYT E. PORTER.

Vaughn, New Mexico.

## Simple Remedy for Skin Troubles

Tetterine kills all parasitic germs which affect the skin. It is absolutely harmless, and soothing. Eczema, Ringworm, Tetter, Itch and other skin troubles are permanently ended by applying Tetterine, a soothing salve. 50¢ a box. Sold by druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.

## Ten Varieties of VEGETABLES

Valued at \$1.00, containing one full packet of seed each of:

Cabbage	Lettuce	Cucumber
Beans	Radish	English Peas
Beets	Tomato	Turnip
Onions		

Our most popular and successful varieties. A better and cheaper collection than you can buy at home, together with our Spring Catalog, Postpaid for

Only 25c.

Write today to Order Dept. 1,

W. H. MASON SEED CO.  
CHARLESTON, S.C.



## PARKER'S HAIR BALSAM

Best preparation of merit. Helps to eradicate dandruff. Restores Color and Beauty to Gray or Faded Hair. Sold by Druggists.

HINDERCOX'S Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15¢ by mail or at Drugists. Hindercox Chemical Works, Patchogue, N. Y.

## NEWS IN THE CIRCLE MARTIN BALL

Rev. E. S. P. Pool has accepted the urgent call to the Fifteenth Avenue church, Meridian, and has entered upon his labors.

We met President John L. Johnson this week and he reports that Woman's College in splendid working order. Health good among the students and teachers. The College is a great blessing to the entire state.

Pastor Baker, of the First Church, New Orleans, is accomplishing great things for the Master's kingdom in that priest-ridden city. His church lately installed a splendid pipe organ and gave \$1,100 to the Bible Institute.

It is announced that Chaplain C. C. Bateman of Texas has two sons and two son-in-laws in the army. Texas is always ahead.

The Kentuckians are regretting very much to give Dr. Calvin Waller up so soon. He leaves Winchester where he has been pastor only a few months and accepts the Second Church, Little Rock, Ark.

Rev. J. B. Hill, who succeeded so well as pastor of the Burrows Memorial church, Norfolk, Va., has accepted a chaplaincy in the army. The good preachers are the ones wanted.

Rev. T. F. Hendon, who has been Efficiency Secretary in Florida for some time has been chosen Enlistment Secretary of Alabama. The Baptists are charmed that he comes back to his old home.

Rev. J. W. Stover has begun his labors with the Paris, Tenn., First church. Large congregations greeted him at both hours.

A new church was organized in Louisville, Ky. It has taken the name of the Central church and called Rev. W. W. Horner as pastor. Representatives from a number of the Baptist churches in Louisville met and approved the articles of faith and church government and was recognized as a Baptist church. Glad to welcome Brother Horner back into the fold.

Rev. P. Quinton Cason has resigned at Tullahoma, Tenn., to accept the pastorate at Homer, La. He is already on the field.

Rev. L. L. Millican has resigned the East El Paso church, Texas, and will enter the evangelistic work. We need pastors so bad that it does not look right for them to enter evangelistic work now.

Dr. A. E. Baten a short while ago resigned the presidency of Howard Payne College, Brownwood, Texas, to accept the first church, Cisco, same state. That is right. We need all the good pastors we can get with the churches in these war times.

### That Well Known Saying

"Beauty is only Skin deep" is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from Shuptrine Company, Savannah, Ga.

Rev. A. M. Hendricks, of Bonham, has resigned his church, waived his exemption and entered the army as a private soldier. We can spare him from the pastorate.

The First church, Danville, Ky., has secured as pastor, Rev. W. L. Walker. He resigns the First church Rome, Ga., and will enter the new field at once.

It is stated that the Indians have invested more than \$7,500,000 in Liberty Bonds. That is splendid for the red man.

The First church, Jonesboro, Ark., ordained fourteen deacons last Sunday, Rev. L. R. Barress preaching the ordination sermon. Assistant Superintendent A. E. Peterson has not missed attending Sunday school in 14 years. Wonderful record.

The space occupied by the Clarksdale church will not hold the Sunday school and congregation. So this is one time when the pastor is satisfied not to have the children remaining. But we are going to have a meeting house some of these days.

It would be a fine thing for Kentucky to get in a hurry and adopt or approve the constitutional amendment to the Federal Constitution making the United States dry, before Texas gets to it. Texas is generally ahead in doing great things. We will see.

### Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

### MOODY BIBLE INSTITUTE

The Moody Bible Institute of Chicago held special exercises throughout the day, February 5, known as Founder's Day, 'Mr. Moody's birthday'. At nine o'clock a. m. the entire student body with faculty and business staff gathered for prayer and praise. Mr. Al Saunders, of Scranton, Pa., gave an inspiring talk.

A meeting of the Alumni Association was held in the afternoon and the following officers were elected:

President: Rev. Elath White, D. D., pastor Central Baptist church, Columbus, Ohio.

First Vice-President: Rev. John Johns, pastor North Congregational church, Englewood, Ill.

Second Vice-President: Miss Rose M. Fetterolf, Mifflinville, Pa.

Secretary: Albert I. Rietz, Chicago, Ill.

Treasurer: A. F. Gaylord, Chicago, Ill.

Telegrams and letters of greeting were received from Alumni Auxiliaries in St. Louis, Mo.; Columbus, Ohio; Berkeley, California; Cleveland, Ohio, and the Chicago Auxiliary. It is hoped make next year's occasion "Founder's Week" one of especial interest to Christian workers as well as to the alumni of the Institute.

In the evening at 6 o'clock a banquet was tendered the pastors and members of the executive committee of

# FREE CATALOG FOR EVERY GARDENER

## HASTINGS'

**WE HAVE** just issued the most attractive seed Catalog for the spring of 1918 that was ever published by a Southern seed house. Contains 100 pages, profusely illustrated, with a magnificently designed colored cover in bright natural colors.

You should have this splendid Catalog before you begin your gardening next spring. It will help you raise better farm crops, finer vegetables and more perfect flowers. It will help you make more money.

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A half million Southern farmers and gardeners use Hastings' Seeds year after year. Hastings' Seeds are grown particularly for Southern soils and climate and that is why they always produce better results than other kinds.

Write a postal for your copy of Hastings' Spring 1918 Catalog at once. FREE, of course.

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"The South's Foremost Seedsmen"  
ATLANTA GEORGIA



the Moody church, by the faculty and business staff of the Moody Bible Institute, and at 8 o'clock a special praise and testimony service, Mr. Henry P. Croswell, president of the Institute, presiding, was held in the Moody Auditorium, where former co-workers of Mr. Moody participated. Mr. John Morrison, Rev. Wm. S. Jacoby, and Dr. D. B. Townner related interesting personal reminiscences, and Mr. J. B. Bowles read parts of a new book, soon to be published on the early life of Mr. Moody.

Rev. R. A. Cohron, so well known in Mississippi, fell in sleep at Kerrville, Texas, last Sunday morning. He was much loved and admired in Southwest, Texas. We extend sympathy to the bereaved ones.

### END STOMACH TROUBLE GASES OR DYSPEPSIA

"Pape's Diapepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excess acid in stomach.

## Miller's Antiseptic Oil, Known as Snake Oil

Will Limber You Up—A New Creation. Pain Killer and Antiseptic Combined.

For rheumatism, neuralgia, lumbago, stiff and swollen joints, corns, bunions, or whatever the pain may be it is said to be without an equal. For cuts, burns, bruises, sore throat, croup, diphtheria and tonsillitis it has been found most effective. "Accept no substitute. This great oil is golden red color only. There is nothing like it. Every bottle guaranteed. 25c, 50c and \$1 or money refunded. All leading druggists, or sent postpaid from Herb Juice Medicine Co., Jackson, Tenn.

### IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, joyful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

### FROST PROOF CABBAGE PLANTS

Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express: 500, \$1.25; 1,000, \$2.00; 5,000, at \$1.75; 10,000 up at \$1.50. F. O. B. here.

Delivered Parcel Post: 100, 35c; 1,000, \$2.50. Satisfaction guaranteed. D. F. JAMISON, Summerville, S. C.

## BONE DRY.

We note that a special from Meridian Miss., to the Jackson Daily News recently, states that the City Council had abolished the office of Convict Guard. The article stated that the reason was that they had no convicts to guard, owing to the liquor laws being so stringent since the "bone dry" laws have been in effect.

Now we have been told by the "whiskey heads" that the more prohibition that we have, the more whiskey is used, and we have been hearing such stuff for thirty-five years or more. We also noticed that the city of Jackson had no "bird" in the cage on last Christmas day.

We therefore call the attention of our legislators to the fact that if "bone dry" regulations continue in our state for another five years, that our penitentiary will almost be depopulated, and we had just as well to begin to plan for the disposition of the greater part of our state's property, for it seems that it may yet prove to be burdensome on account of a lack of inmates.

Or let the "whiskey heads" get busy and get the "stuff" back in our state again. We have heard that it "makes business" and it does. It makes more business for the police force, the sheriff, the penitentiary, in fact, it makes "money plentiful" for the saloon man.

Yet we prohibitionist believe that "prohibition does prohibit and that "bone dry" is the thing we need.

Yours fraternally,

J. H. A.

To Association Presidents.

Dear Fellow Worker:

The State Convention meets at Kosciusko March 12-14, 1918.

Of course you will be present and will bring others with you. The program will give you names of the noted Sunday school workers out of the state and of local subjects for discussion. Every church, Sunday school and B. Y. P. U. is expected to be represented.

Besides the inspirational addresses, there will be conferences on different phases of the work. We hope to make the whole convention more effective and efficient. The State Convention is the place to get inspiration and enthusiasm, and as president of the

## Prohibition in Mississippi

This book contains 230 pages, is printed on No. 1 book paper, and neatly bound in cloth. It contains the last word on the prohibition situation in Mississippi from territorial days down to September 1, 1917. It will be found of inestimable value to preachers, lawyers, Sunday School workers, and teachers in our primary schools. Indeed, no library in Mississippi, either public or private, will be complete without it, as it records in a vigorous, authoritative way the history of one of the greatest social, moral, and economic problems which has ever demanded solution at the hands of Mississippi patriots. Mailed, postage prepaid for \$1.25 cash.

REV. T. J. BAILEY, D. D.,

Box 314, Jackson, Miss.

## CONSTIPATION

You are apt to think lightly of a slight case of constipation. Did you know that constipation is an incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax for it is the ideal treatment for constipation. Contains no Calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Fleet-Manfield Drug Co., Memphis, Tenn.

associational work-is' convention. It is important that you be present, or appoint and send some one to represent the association and tell what is being done in your section for greater efficiency. You are needed; don't disappoint us. We are counting on you.

Yours for the work,

W. A. CHISHOLM, Supt.

## DEATH OF MRS. UNDERWOOD.

The community of Bethesda was saddened Sunday, Dec. 30 by the death of Mrs. Sarah Riser Underwood, who had been suffering with paralysis for nine years. The end came sudden and without struggle. The services were conducted by her pastor in the church, after which the body was laid to rest in Bethesda cemetery by the side of her husband who preceded her ten years. Sister Underwood was eighty-one years old. She joined Bethesda Baptist church and was baptized into its fellowship July 25, 1873, and from that day till her death she lived a quiet unassuming, God fearing life, always serving those who needed her and desiring no praise save that which Heaven would bestow upon her. She leaves two sons, Lesley and Lee, and two daughters, Jessie and Augusta, all devoted church workers. God bless them in their bereavement. They have lost a kind, tender, loving, sympathetic mother, but "weep not as those who have no hope," for in the sweet beyond a precious tie awaits your coming.

Let trouble and danger my progress oppose

They can only make Heaven more brighter at the close.

Come joy or come sorrow, whatever may befall,

One moment in glory will make up for it all.

In sympathy,

G. H. SUTTLE.

The statistical report of Brother Joseph Townsend, membership clerk of Central Baptist Church, Memphis, Tenn., covering the five years—January, 1913 to January, 1918—of Rev. Ben Cox's pastorate, shows a gain of 400 members, the number of members received during that time being 703, and the number dismissed by letter and otherwise 302.

## "OVER THE TOP."

We are happy at Shelby and Duncan, both churches have just been dedicated.

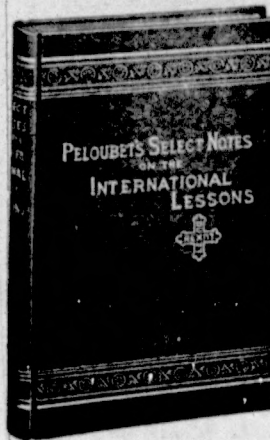
Over seven thousand dollars has been raised and the churches are free of all debt. We preach at Shelby three Sundays and Duncan one. These are two of the best churches in this whole Delta.

Dr. H. L. Martin, pastor at Indianola, preached the dedicatory sermon at Duncan, and Dr. W. R. Cooper, of Sumner, preached the dedicatory sermon at Shelby, while at night services Dr. L. F. Gregory preached at both places.

The folks were more than delighted with the great sermons these men preached. The churches were beautifully decorated with red and white carnations and ferns.

We have noticed that many churches all over the country have been closing down, especially at the night service because of fuel shortage, but we have never missed a single service, not even

## 1918 Sunday School Helps



The Famous

## Peloubet's Select Notes

On the 1918 Sunday School Lessons

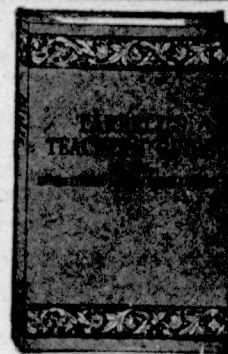
Compiled by Dr. F. N. Peloubet and Dr. Amos R. Wells. Price, \$1.25 net; \$1.35 delivered. Five copies postpaid for \$6.25.

The Great

## Tarbell's Teacher's Guide

To the 1918 Lessons

Edited by Dr. Martha Tarbell. Contains helps for use in every department of the Sunday School. Price \$1.35 net; \$1.35 delivered. Five copies postpaid for \$6.25.

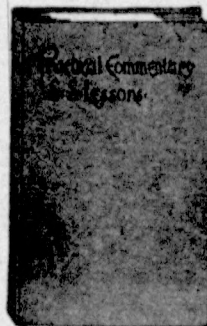


The Complete

## Arnold's Practical Commentary

On the Lessons for 1918

Edited by Prof. David S. Warner. A useful help at a low price. Price 60c net; 65c delivered. Five copies postpaid for \$3.00.



The Handy

## Torrey's Gist of the Sesson, 1918

By Dr. R. A. Torrey.

A help for the busy man or woman, vest-pocket size. Price 25c postpaid; ten copies postpaid for \$2.25.



The Convenient Self-Pronouncing Vest-Pocket

## Commentary for 1918

Edited by Dr. J. M. Coon (a Baptist).

One of the most popular helps published. Prices: Cloth binding, red edges, 25c postpaid; imitation morocco, gold edges, 35c postpaid. Ten copies, postpaid: Cloth, \$2.25; in morocco, \$3.15.

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## The Baptist Record Book Store

Jackson, Mississippi

our Wednesday night prayer service.

We are thankful to God for His leadership.

Yours for greater things in His Kingdom.

W. E. FARR.

Shelby, Miss.

Circus man (after a runaway elephant)—"Have you seen a strange animal around here?"

Farmer—"I have that. There was an Injun-rubber bull eating my carrots with his tail."